

THE

CHRISTIAN OBSERVER.

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MISCELLANEOUS DEPARTMENT.

I. BIOGRAPHICAL.

* While the Introductory Article to each Volume of our Work will connect the History of the Church of England with the Lives of its chief Founders and Supporters, the First Place in each Monthly Number will be assigned to A SERIES OF LIVES OF THE APOSTLES, FATHERS, REFORMERS, DIVINES, &c. particularly keeping in view the connection of these Lives with the History and State of the Church of Christ. DETACHED ARTICLES OF BIOGRAPHY will be occasionally added, chiefly of persons more recently deceased. We shall always be ready to admit authentic Memoirs of eminently pious and useful persons deceased; and if the friends of such persons should wish to perpetuate the memory of them, by presenting their Portraits to this Work, they will be thankfully received. Before we enter upon the Series of Lives, we shall present our Readers with the following

INTRODUCTORY VIEW OF THE FIRST PROMULGATION OF CHRISTIANITY.

Preparation of the World for the coming of Christ—State of the Gentile world at his birth—State of the Jewish nation at that period—Life and death of Christ—Divine purpose in the death of Christ, and in the separation of the Jewish nation from the rest of mankind, little understood by the Disciples themselves—Preparation of them for their mission by the effusion of the Holy Spirit—Progress of the Gospel in Jerusalem.

in the flesh," is a "mystery so great," that it might well wait till "the fulness of time was come" for its completion. It becomes us, indeed, in no case, to prescribe what it is fit God should do; But it is not unsuitable, either to our state or character, to inquire, with humility and reverence, into the fitness of what he has done.

This preparation, however, consisted not merely in various and increasing intimations of the approach of the Redeemer, calculated to awaken expectation and desire of that event, but in suffering the world to arrive at that pitch of spiritual darkness and moral depravity, which might demonstrate the necessity, and illustrate the mercy, of a new and brighter dispensation. This will appear upon a view of the state of the Gentile world at the birth of Christ. All the nations which occupied the vast extent of the Roman empire were degraded by the grossest superstitions and vices, varying according to the genius and circumstances of the respective people. Paganism had manifested itself to be so dreadfully vicious in its nature and tendency, that it was become the just object of contempt to the wiser part of mankind. It had been suffered to demonstrate its utter inefficacy to benefit man; yea, it had left him, and, in part, had led him, to debase himself lower than the very brutes.

The Apostle draws an awful picture of the immorality of the Gentile world, in the latter part of the first chapter of his epistle to the Romans. And all this was at a period when human genius shone with greater splendour than at any other ; and when the most refined and sublime intellects were occupied in the investigation of truth ! But, " where," asks the Apostle, " is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ?" ; and hath he not demonstrated how despicable are genius, and acuteness, and almost intuition, when compared with " soberness, righteousness, and godliness ?" The Apostle plainly tells us, that it was " in the wisdom of God," for his own wise purposes, that " the world by wisdom knew not God." (See 1 Cor. i. 18. *ad fin.*.)

We may trace the same design in the *state of the Jewish nation at this period.* Our Lord chose that period for his appearance upon earth, when his own people were brought to the lowest state of degradation. Subjected to the Roman authority, with scarcely the shadow of liberty under Herod, and reduced after his death to the form of a province, they imbibed the worst vices of their masters. The priests and rulers were, in general, profligate men ; their religion had wholly degenerated from its primitive purity and simplicity ; the multitude were grossly ignorant and superstitious ; the learned were captious, disputatious, and trifling, and split into various sects and parties ; and the whole body of the nation, a very few persons excepted, had lost the true sense of their own Scriptures, misunderstood the character of the expected Messiah, and, instead of a spiritual deliverer from sin, looked for a mighty conqueror, who should free them from their servitude. The Pharisees, Sadducees, and Essenes disputed with one another, not only upon subordinate points, but even upon the points essential to salvation. The oriental philosophy had infected their religious opinions. Their ritual was augmented by human inventions. The spiritual intention of it was lost. It was regarded as an external service, and their reliance upon it, in this view, for accep-

tance with God, was a fatal delusion, and their practice of it was carried to a ridiculous pitch of extravagance. Such was the state of the most highly favoured of nations when the Messiah appeared. That this picture is not overcharged, the reader may satisfy himself, by turning to the account which St. Paul has given of his own nation in Rom. ii.

It is scarcely to be conceived, that the moral state of mankind could more loudly call for divine and peculiar aid. The civil state of the world too, was peculiarly favourable to the opening of a new dispensation. The Roman empire extended, at this period, over a great part of the known world ; and, being under the control of a single man, and enjoying an uncommon state of tranquillity, these circumstances facilitated the propagation of the Gospel, in a manner that no former period could have done. At this juncture the Saviour appeared. The *Life and Death of Christ* demonstrate him to have been appointed to rescue wretched man from the bondage of darkness and sin. He came, indeed, in such a form, and taught such a doctrine, that he proved a "stumbling-block" to the carnal apprehensions of his own nation, and " foolishness" to the captious minds of the Greeks. But every circumstance attending his appearance upon earth was calculated to correct the false views and taste of mankind. Born in privacy, of humble parents, in circumstances of external meanness, and living retired and unknown, probably in the laborious occupation of his reputed father, but certainly in dutiful subjection to his parents, for by far the larger portion of his life, and proving hereby to a mind rightly instructed, that his " kingdom was not of this world ;" yet, born above the course of nature by miraculous conception, he wanted not the acclamations of the heavenly host at his birth to reproach, as it were, the stupidity of his people, nor the homage of distant sages to reproach their ingratitude. He wanted not a harbinger to prepare his way, and make proclamation before the approaching king ; but it was a proclamation of the true nature of his kingdom. He wanted not the clearest marks and evidences, that he was the very person who had been

the object of the Church's expectation for several thousand years, and the subject of prophecies, types, and ritual institutions. And though the prophetical records of the nation pointed out the very spot, the minute circumstances, and almost the very moment of his birth, yet so infatuated and sensualized were the people, though there was among them at this very time a lively and eager expectation of their Messiah, that none were found to bid him welcome, to do him homage, or to bear testimony to him, but the few spiritual and heavenly persons, whose minds were raised by divine influence above the tone of their nation, who entered into the true intent of the Scriptures, and "waited for redemption in Israel."

Before his entrance upon his public ministry, the divine wisdom that dwelt in him beamed forth with such clear indications, as to awaken surprise in the learned of his nation, and high-wrought expectations in the breasts of his mother and the faithful few. When he entered upon his ministry, it was upon a life of sorrow, of want, of poverty, of meanness, and of contempt. He had nothing of the greatness and bravery of the world. A voice from heaven had uttered, "This is my beloved Son, in whom I am well pleased, hear ye him," (Mat. xvii. 5.) yet, though he acted upon this authority, "he was despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not." (Is. liii. 3.)

The world has no notion of greatness and dignity but as it is connected with noise and display; but it was foretold of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." (Is. xlvi. 2.) "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Is. liii. 2.) "His visage was so marred more than any man, and his form more than the sons of men." (Is. lii. 14.) His life was a demonstration of the nature of the religion which he came to inculcate. It embodied it, and brought it out to the eye. His actions, more perhaps even than his teaching, were a

reproach to the leaders of his nation. His modest character reproached their ostentation; his mildness, their severity; his holiness, their impurity; his spirituality of mind, their sensuality; his laboriousness, their love of ease; and the largeness of his charity, their narrow and selfish feelings. Indications there were of spiritual authority, before which the worldly, and the hardened, and the profane, and the covetous, hurried from the precincts of the Temple; the subtle reasonings of the captious were silenced, and the obstinate pride of the haughty was abashed.

His whole system of teaching was rather directed to a rectification of error, by rescuing the Scriptures from the false interpretations put upon them, and to bringing men back to a discernment of true religion in its spiritual and vital nature, than to a full and explicit declaration of the nature of his kingdom, and the means of obtaining the divine favour. Much, indeed, he spake by way of anticipation, and which could not be fully understood till after his ascension, and that effusion of the Spirit which instructed the disciples in the true nature of his kingdom.

To pour farther contempt upon the objects of human estimation, and to evince without reasonable contradiction the divinity of the Gospel, he chose his companions, the future instruments of propagating the faith, from the unlearned and the poor. These he sent forth to announce the glad tidings throughout the province of Judea, with a charge to seek "the lost sheep of the house of Israel." (Mat. x. 6.) To these he added seventy other disciples, whom he "sent, two and two, before his face, into every city and place, whither he himself would come." (Luke x. 1.) To the Jews, the personal ministry of our Saviour was almost exclusively confined, his usual seat of abode being Galilee; and though his ministry was comparatively unsuccessful, yet many, who ranked not openly in the number of his followers, yielded to the authority and power by which he spake. Five hundred brethren are mentioned as witnesses of his resurrection. (1 Cor. xv. 6.)

The circumstances of his appearance were, like those of the whole dispensa-

tion of the Gospel, adapted to try the state of men's minds, he "being set for a sign that should be spoken against, —that the thoughts of many hearts might be revealed." (Luke ii. 34, 35.) His glory was so veiled, that, while the believing eye could discern, and the humble heart receive him as "the Holy one and the Just," yet the proud and the carnal could "desire a murderer to be granted to them, and kill the Prince of Life," (Acts iii. 13, 14;) for "had they known," says the Apostle, *i. e.* with irresistible evidence, "they would not have crucified the Lord of Glory." (1 Cor. ii. 8.) And though his death was necessary for the salvation of his very murderers, and "the Son of Man went as it was determined," yet "woe to that man by whom he was betrayed." (Luk. xxii. 22.) He was betrayed by an apostate disciple, dragged to the tribunal of his own creatures, abandoned by his nearest friends, arraigned and condemned upon false accusations, mocked, and insulted, and spat upon, and scourged, and led away to consummate at once his sufferings and his sacrifice upon the cross, the bitterness of which hour he had already anticipated in his conflict in the garden, when his agonies had drawn from him as it were great drops of blood. But over him the grave had no power. As he died for our sins, he rose again for our justification; and, after giving sufficient evidence that he had raised out of the grave that very body with which he entered it, he ascended into heaven to assume his mediatorial throne, and exercise that office of intercessor for which he had been qualified by his own sufferings, and that dominion which was the reward of his obedience.

The nature and ends of their Lord's death, and the divine purpose in the separation of their nation, were very imperfectly understood by the disciples themselves; much less had they any notion of the extent of that commission which they had received, though it was expressed in such general terms, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) But their prejudices as Jews were to be removed gradually. Many things, our Lord told them, he had to

say to them, but they could not bear them then. For wise reasons it had seemed good to the great Head of the Church to separate the Jewish nation from the rest of mankind, by a peculiar hedge of distinction; not, as was repeatedly declared, for their own deservings, for, to illustrate the freedom of his acting and its independence of any merit in the creature, he chose for this end a nation remarkably obstinate and rebellious; but to preserve upon earth, till the coming of the Messiah, some traces of true religion, and to be a picture and shadow of his especial favour to his spiritual Israel. In common with the rest of the nation, the disciples had imbibed the prejudice that peculiar privileges were attached to the Jews, and admitted with great difficulty the disagreeable truth, that this peculiarity of privilege was to be annihilated, the wall thrown down, and the Gentiles received into a full participation of Christian blessings. This discovery is spoken of in the Epistles as "the mystery hid from ages and generations."

Previously, however, to their being enlightened in this mystery, they were to receive a *preparation for their mission by the effusion of the Holy Spirit.* It seems that their first apprehensions of the extent of their commission were, that, after beginning at Jerusalem, they should go into all nations, but confine their ministry to the Jews dispersed in these nations. Christ had promised his disciples the presence of the Holy Spirit under the appellation of The Comforter, or, as the word imports, an inward monitor or invigorator; and his influence upon them on the memorable day of Pentecost was not only of that extraordinary kind, which was peculiar to the first preachers of the gospel, and whereby he endued them with the knowledge of tongues, which they had never learned, and with the occasional power of discerning spirits and of working miracles, but it partook also of that ordinary influence which is common to all Christians, though carried, in the case of the Apostles, to a higher degree than common, because their circumstances required it. Light burst in upon their minds; the Scriptures of the Old Testament were seen

to bear one uniform testimony to the spirit, the character, and the kingdom of their ascended Master; his own words, which were forgotten or misunderstood, or not comprehended at all, were called to mind, and, in general, fully apprehended; fears, and doubts, and reluctances were removed, and fortitude, boldness, love, and an ardent zeal for the interests of Christ and the salvation of their brethren, fired their breasts. They lost their prejudices respecting a temporal kingdom; they acquired a deep sense of their own depravity and helplessness, and of their infinite obligations to redeeming mercy; and, with affections set on things above, and an ardent desire to follow their Master to a better world, they went forth to exhibit a pattern of simplicity and godly zeal to all their followers in the Christian ministry to the latest age. Little had they understood of the expected influence of the Holy Spirit. Some indistinct ideas they had, no doubt, by this time acquired of the true nature and intent of his effusion; but it is highly probable that worldly hopes and expectations still occupied their minds; but, as "they continued in prayer and supplication" for the promised blessing, it was not long withheld.

The *progress of the Gospel in Jerusalem*, after this effusion of the Spirit, was great and rapid. Such were the effects of this extraordinary effusion upon the Apostles, that, while some wondered at the miracle, others mocked them as intoxicated with wine. But Peter directed them to the prophet Joel for an explanation of what they saw and heard. In his interesting discourse upon this occasion, which is recorded in Acts ii. he labours to convince his hearers of sin, and, the divine blessing accompanying the word, multitudes being pricked in their hearts cried out, in the spirit of true penitents, "Men and brethren, what shall we do?" The Apostle replies as a minister of reconciliation, in fulfilment of what his Master had declared to be his purpose, "that repentance and remission of sins should be preached to all nations, beginning at Jerusalem." (Luke xxiv. 47.) Three thousand souls were added to the Church.

From a miracle wrought by Peter and John upon a lame man, Peter took occasion again to preach repentance and remission of sins. The Church was increased to 5000. The Apostles being brought before the Sanhedrim, Peter with undaunted courage charged upon them the death of Christ, and asserted the great truths which he had before testified to the people. The assembly enjoined silence upon the Apostles, but they boldly urged the superior authority under which they acted; and, returning to their companions, united with them in fervent prayer for courage and success. And their prayers were answered. The falsehood of Ananias and Sapphira was an occasion of impressing the Church with reverence and godly fear. Signs and wonders were wrought in great numbers by the Apostles, "in the name of the holy child Jesus," and multitudes were added to the Church. The Apostles were committed to prison, and again brought before the Sanhedrim, and this opportunity was seized by St. Peter of again declaring the truth to the great council of the nation. How much is the effect of divine grace upon the mind of this Apostle to be admired! He who dared not to avow his Master in the face of a simple maid, now boldly charges home the murder of him upon an enraged assembly, and attests that there is salvation in no other name! The Sanhedrim would have proceeded to violence, but were diverted by the wise counsel of Gamaliel, and contented themselves with causing the Apostles to be beaten, and dismissing them with a charge to speak no more in the name of Jesus. "And they departed," says the sacred historian, "from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts v. 41, 42.)

There is something in the picture which the first chapters of the Acts of the Apostles draw of the rising church, upon which the mind dwells with singular satisfaction. The simplicity of her doctrines, the faithfulness of her pastors, the subordination of her members, the strictness of their unity, the

fervour of their charity, and the purity of their conversation, exhibit the true nature of Christianity. If the scoffer reproach us with the divisions, and disorders, and corruptions of the Church and her members, we will refer him back to this account of what Christianity once was; and we will boldly assert, that this it still is and ever will be, so far as it is in reality received. Our own minds may be perplexed and confounded when we enter into the subtle and endless wranglings of after times, and our own hearts sicken at the prostitution of sacred things to every wicked inclination of man, but we will revive ourselves by turning back to drink at the pure fountain of truth and holiness.

The means of propagating the faith have ever been the same. The history of the Church demonstrates that success has accompanied the preach-

ing of the Gospel, in proportion as the Ministers of the Church have held forth the doctrine of the Cross with fidelity and fervour, and her members have adorned it by their charity and purity. And if "the kingdoms of this world" are to become "the kingdoms of our God and of his Christ," we must expect it will be accomplished in the same manner. The true obstacle to the propagation of the Gospel is the state of the Church; and out of her present state of discord and defilement she, perhaps, is not to be brought but by "the spirit of judgment, and the spirit of burning." (Is. iv. 4.) But whatever may be necessary to prepare her as a fit instrument for evangelizing the world, and whatever her true members may suffer while she is in the furnace of trial, still they will continue daily and earnestly to pray, "Thy kingdom come!"

II. BIBLICAL.

For the Christian Observer.

Critical illustration of Gen. iv. 23, 24.

OUR present translation of Lamech's speech is nearly unintelligible, though undoubtedly it is perfectly accurate. It may therefore be useful to remark, that the Hebrew is capable of three different interpretations, all equally literal; consequently we are at liberty to choose that which is the most agreeable to the context. The first interpretation is that of our translators: "I have slain a man to my wounding, and a young man to my hurt." The second, and perhaps the best, is offered by Bishop Lowth, and before him by Houbigant. "I have slain a man for wounding me, and a young man for striking me." (Prælect. Poet. iv. p. 52, 53.) In this case, the sense will be, if Cain, who slew his brother *unprovoked*, shall be secured by the deity sevenfold from all human vengeance (see Gen. iv. 15.) surely Lamech, who slew a man *in the act of self-defence*, shall be secured seventy and seven fold. The third interpretation is that of Wickliff, to be found in his MS. Bible, which at least is more intelligible than our present translation. "I have slain a man by my wound, and a yong wexyng

man by yylent bectyng." It is a singular circumstance, that all these renderings are equally literal.

G. S. F.

Critical illustration of Isaiah ix. 5.

IN our present translation, this passage is rendered as follows: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." These words immediately precede the famous prediction of the Messiah, with which, as they now stand, they certainly appear to have very little connection. Dr. Kennicott therefore proposes a different translation: "Every weapon of the warrior used in battle, and the garment rolled in much blood (or often rolled in blood) is for burning, even fuel of the fire." This agrees very well with the promise of peace at the advent of the Messiah, and is the counterpart of the words of the Psalmist. "When God maketh wars to cease in all the world, he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire." In the abovementioned MS. translation of Wickliff, this passage is thus rendered. "Al violent rayeyn with noyse, and a cloth medlid

with blood, shal be into brennyng, and shal be the meate of syer."

G. S. F.

Practical Illustration of Genesis, ch. xx.

Abraham and Abimelech.

ABRAHAM, on the occasion of the destruction of Sodom, supposed the number of righteous men in it to be much greater than it was. "Peradventure," said he, "there be fifty righteous in the city," and it proved that there were not ten. On his coming to Gerar, he erred on the contrary side; for he fancied that there was neither religion nor morality in the place. "Surely," thought he, "the fear of God is not in this place." Some men fancy that they know, as it were, by intuition, who is religious and who is not; and that they are in possession of the precise number of the pious in every place to which they come. Such men are wiser than Abraham, the father of the faithful, for he twice erred in respect to this very point. Let us be slow and modest in judging, and let us be charitable to such as may not be altogether of our party.

Abraham's error, on the occasion of his coming to Gerar, tended to draw him into a sin. He thought that Abimelech, the king of Gerar, being wicked, and his people wicked, they would kill him without scruple, with the view of taking to themselves Sarah his wife, if they should know that she was his wife. He, therefore, declares that she was his sister. Now it is very true that she was his sister, that is to say, his half-sister; so that, literally speaking, no lie was told. He, however, intended, by saying that she was his sister, to convey an idea that she was his sister in such a sense as not to be capable of being his wife. Was Abraham, therefore, free from sin in this matter? Certainly not; for the evil of a lie consists in the deceit of it. That man tells a lie, whatever his words may be, who conveys an impression to the hearer, which the speaker intends that the hearer shall understand in a way that is contrary to fact; or, to put the observation into fewer words, that man tells a lie who speaks in order to deceive; and there are a thousand ways in which we may contrive to tell no literal lie, and yet may tell one in sub-

stance, and may have all the benefit, as well as all the sin, of having uttered a falsehood; let us not then deceive or prevaricate; let us not give a false colour to facts, nor try to put any thing in an unfair light, but let us aim to have, in every respect, "the testimony of our consciences, that in simplicity and godly sincerity we have our conversation in the world."

Abraham, it is worthy of remark, did not profit by his deceit. It was worldly policy which led him to it. He did not dare to act in a direct manner, trusting God with the consequences; but his faith failed, as it is once said to have done in a former case, and he trusted for his safety to his own crooked policy. Now the very artifice which he used, in order to secure his life, was the occasion of his wife's falling into a danger, which she would not have incurred if he had been open and simple in his conduct. It also appeared, that his own life would have been in no danger by his speaking the truth, since the men of Gerar were not so void of the fear of God as he imagined. God, nevertheless, was pleased mercifully to interpose in favour of his erring servant, by appearing to Abimelech in a dream. Abimelech is angry with Abraham for his deceit, and Abraham the prophet is put to shame before this stranger. The evil, however, is repaired, through God's goodness; and Abraham, being had in honour by these foreigners among whom he sojourns, receives numerous presents at their hands.

Let us take occasion from this error of Abraham to notice still more particularly a like fault in some persons of this day, who possibly, nevertheless, may, like Abraham, be justly termed believers. They have set out perhaps, like Abraham, in the real exercise of faith; they have committed their bodies, their souls, and all their interests to God; and though it is through faith that they have been enabled to begin to walk with God, yet their faith sometimes evidently fails them by the way. In particular, it is apt to fail them, when they come into the company of the wicked, or rather of those whom they suppose to be so. "Surely," say they, "the fear of God is not in this place.

I must therefore," they add, "take good care of my interest, now that I am among unbelieving people: I suspect them of every thing that is bad; I must, therefore, in some measure, treat them in their own way; I must use a little craft with these heathens; I will indeed tell them no lie," perhaps they say, "but I must stretch a point in the present case; I must contrive a little to mislead them; I will save my own conscience, at the same time, by some words of a double meaning, which I will understand in one way, and they in another. It is not, therefore, a lie that I will tell; or, at the worst, it is an excusable one. It is necessary that I should thus defend myself from the evil which, I fear, they will otherwise bring upon me."

But this is not faith. This is walking in unbelief; and though our end should be good, yet if our means are crooked the good end will not justify the bad means. Abraham's end was sufficiently good. It was very fair and right that he should try to save his own life, but it was not proper that he should resort to crooked means; and the crooked method which he took, in truth, did not tend to save it. Nay, we scruple not to say that though our end should be the promotion of the gospel, yet if we take crooked means of promoting it, we do but hinder the cause which we mean to serve, and disgrace it in the eyes of unbelievers. Abraham himself might have pleaded, that the cause of religion moved him to use deceit; for the Messiah, who was not yet born, was to spring from him, and if Abraham were to be killed, "how," he might be tempted to say, "will the promise be fulfilled?" Afterwards however, he grew stronger in faith; for at

God's command he offered up even his son Isaac, accounting that God would sooner bring him again to life than fail of his promise.

Let us then fear to expose ourselves to the just censure, even of those whom we deem unbelievers. How might the men of Gerar, and Abimelech their king, have exposed, if they had thought fit, the deceitfulness of the prophet, and have taken occasion to revile both him and his religion! and thus, how justly may the men of the world expose and revile us, if they see us descending to their own crooked acts, in order to further our cause!

Let it, however, be here particularly noticed, that the men of Gerar did not revile Abraham, but, on the contrary, respected him, notwithstanding his lamentable infirmity; and this, perhaps, is one of the proofs of their having had more of the fear of God than Abraham had the charity to suppose. He stood indebted for favour and protection to the very people whom he had just before condemned without distinction.

Let us learn then, on the one hand, from the evil example of Abraham, to fear all uncharitableness; and, at the same time let us learn also, on the other, from the good example of Abimelech, not to condemn the servants of God, for an occasional failure of faith, into which they may have fallen. Let us throw a veil of charity over their faults; and, if some good men are, like Abraham, uncharitable towards us, and too ready to term us unbelievers, let us prove, like Abimelech, by our courtesy and kindness to the very men who have been over suspicious of us, that we are not so void of the fear of God as they may have supposed. B. R.

III. THEOLOGICAL.

To the Editor of the Christian Observer.

SIR,

In the PROSPECTUS of the CHRISTIAN OBSERVER we are told, that the Editors chiefly intend to promote the increase of *sound* theological "knowledge." What do they mean by *sound* theology? You will say, perhaps, the answer is obvious; for the Prospectus informs

the world, that the "Editors are members of the Established Church;" and, with them, *sound theology* must mean the doctrine of the Church of England. But, Sir, there are various opinions upon this subject; and, there has been much dispute upon the question, *What is the doctrine of the Church of England?* Will you refer me to the xxxix Articles? But this is the very point in

dispute: *What is the true sense and meaning of the xxxix Articles?* Ask—ask—No, Sir: ask Bishop Jewell, who, as Burnett affirms, “had a great share in all that was done in Queen Elizabeth’s time, and whose works are a sure commentary on our Articles.” But, I would look into no other part of his works than the Apology, to determine the point in question; because in this Apology he professes to give a full and explicit statement of the doctrines, the public and avowed doctrines, of this Church—*non alienum, aut inutile, fore existimavimus, si aferre et liberè proponamus fidem nostram in quā stamus, et omnem illam spem, quam habemus in Christo Jesu; ut omnes videre possint, quid nos de quāque parte religionis Christianæ sentiamus*—and, I would look no further than to the statement of the doctrines in the Apology, for this reason especially; because the Apology is not, what it is commonly called, Jewell’s Apology, but what it is called in the title page, **APOLOGIA ECCLESIAE ANGLICANÆ.** It was not published by Jewell, as his private offering to the Catholic Church, but by Queen Elizabeth, at the expense of the Crown, with the consent and approbation of all the Bishops who were then in London, as *the Apology of the Church of England*: and it was not only approved, after it was published, by the whole Church of England, clergy and laity, but, was

regarded by them as their glory and defence.

I wish the Editors of the **CHRISTIAN OBSERVER** would print a translation of this statement of the public and avowed doctrines of the Church of England: and I hope they will explicitly declare, that it shall be their standard of orthodoxy, and what they mean by “sound” theology. And let them declare, that if they admit any thing into the **CHRISTIAN OBSERVER** which exceeds this standard, the excess shall be set to the account of the private opinions of their correspondents, and not be regarded as their view of the doctrine of the Church of England. If they make this declaration of their principles, and adhere to it, I believe the **CHRISTIAN OBSERVER** will meet with encouragement from very many of the clergy and laity, who will readily conspire with its Conductors to promote the increase of “sound” theological knowledge; and I plainly foresee, if they will not avow their adherence to some such standard, the Editors and Patrons of the **CHRISTIAN OBSERVER** will be regarded by the public, and very deservedly, as the agents and patrons of a sect, or party.

Wishing you, and all who are engaged with you in this work, wisdom, prudence, zeal, simplicity, and godly sincerity, the blessing of heaven, and the favour of the public,

I am, &c.

J. S.

** Our correspondent will allow us to improve upon his hint. We wish to state unequivocally the theological principles which will obtain in this work, so far as the sentiments of the Conductors are concerned. We have already drawn the line, towards the close of our Prospectus, between the sentiments of the Conductors and those of their Correspondents, with respect to the doctrines of Christianity; but it may be asked, what our views of these doctrines are; and it may not be sufficient to reply, as our Correspondent justly suggests, that they are the views which the Church of England maintains, because it is matter of controversy what those views are. We shall, therefore, occupy this division of our miscellany, at present, with the republication of three works, which will most clearly define the sense of the Church in all matters necessary to salvation, and by which sense we wish our own sentiments to be inferred; we mean, the **CATECHISM OF KING EDWARD**, the **DECLARATION OF DOCTRINES IN JEWELL'S APOLOGY**, and the **CATECHISM COMMONLY CALLED DR NOWELL'S**.

The present Bishop of Oxford, Dr. Randolph, republished the whole of these three pieces a few years since, in a collection of tracts, for the use of students in divinity. In his Lordship’s Preface, he speaks of these works in the following terms: “The Catechism, published in the time of King Edward VI. was the last work of the reformers of that reign; whence it may fairly be understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as then established. In this, according to Archbishop Wake, the complete model of our Church Catechism was first laid; and it was also, in some measure, a public work; ‘the examination of it having been committed,’ as the injunction testifies, ‘to certain Bishops and other learned men;’ after which it was published by the King’s authority. It was printed both in English and Latin, in the same year, 1553.

Jewell’s Apology is an account of the grounds of our separation from the Church of Rome, as maintained after that separation had finally taken place: Nowell’s Catechism, of the doctrines of the Church at the same period, when it had been restored and established under Queen Elizabeth. Both these works were publicly received and allowed. They have also a

claim to the attention of the reader, both for clearness of argument, and for eloquence of language."

In speaking of his views in this compilation, the Bishop had said:— "It is another object of the present plan, to shew the genuine sense of the Church of England in her earliest days, both as to the grounds of separation from the Church of Rome, and the doctrines which, after a long struggle, having entirely emancipated herself from that yoke, she at length finally adopted and ratified. For this purpose my choice has been principally directed to such works as had the sanction of public authority, and which may, therefore, be relied on as containing the final and decided opinions of our Reformers, approved of, in the general, by the Church at large; whereas, in other cases they may have delivered opinions which they afterwards changed, or private opinions which they did not venture to propose on the part of the Church. Of this kind, that is, thus publicly received, were 'Jewell's Apology' and 'Nowell's Catechism,' the former of which is said to have been published with the consent of the Bishops, and was always understood to speak the sense of the whole Church, in whose name it was written; the latter had the express sanction of Convocation. The doctrines of the Church of England will thus, I trust, appear upon a fair and candid interpretation, clear of many exceptions which have been rashly urged against them. The propriety, indeed, of thus understanding our Church from its very foundation, first suggested this compilation."

We entirely adopt these sentiments of his Lordship, and would only subjoin, that though the private sentiments of our Reformers were what are now termed Calvinistic, and many of their writings carry these points farther than the public documents of the Church, as seems to be the case with Nowell's Catechism, which, though published by authority, was not established by law, yet these public documents of the Church, to which she requires subscription as the terms of admission to the exercise of her ministry, are constructed with such singular wisdom and moderation, that all who hold upon these controverted questions the great and fundamental truths, THAT MAN'S SALVATION IS WHOLLY OF GRACE, and THAT HIS PERDITION IS OF HIMSELF, may conscientiously subscribe to her terms, however they may differ in their modes of speaking. She excludes, and to us it appears that she meant to exclude, none who hold the essential points of truth, though they who approach nearest to the known sentiments of the Reformers may find most congeniality in the language of her public writings to their own modes of expression.

With regard, then, to our own views upon the points in controversy between Calvinists and Arminians, we take this occasion of stating, once for all, that though on the full disclosure of our private sentiments, some of us would be claimed by the one party and some of us by the other, yet, we would rather desire to lose the two appellations altogether in the more catholic term of Bible Christians, and would give the right hand of fellowship, as to true believers and true churchmen, so far as these points are concerned, to all who unequivocally and with the heart regard SALVATION AS ORIGINATING WHOLLY IN GRACE, APPLIED THROUGH THE INSTRUMENTALITY OF THAT FAITH WHICH IS THE GIFT OF THE HOLY SPIRIT, AND WHICH BRINGS THE BELIEVER INTO A STATE OF ACCEPTANCE WITH GOD, BY MAKING HIM PARTAKER OF THE MERITS OF CHRIST, AND PREPARES HIM FOR HEAVEN BY MATURING HIM IN LOVE AND OBEDIENCE.

**A SHORT CATECHISM OR PLAIN INSTRUCTION,
CONTAINING THE SUM OF CHRISTIAN LEARNING, SET FORTH BY THE KING'S
MAJESTY'S AUTHORITY, FOR ALL SCHOOLMASTERS TO TEACH. 1553.**

AN INJUNCTION

Given by the King our sovereign Lord his most excellent Majesty, to all schoolmasters and teachers of youth, within all his Grace's realm and dominions, for authorizing and establishing the use of this Catechism.

EDWARD the Sixth, by the grace of God King of England, France, and Ireland, defender of the faith, and of the Church of England, and also of Ireland, in earth the Supreme head, to all schoolmasters and teachers of youth.

When there was presented unto us, to be perused, a short and plain order of Catechism written by a certain godly and learned man; we committed the debating, and diligent examination

thereof to certain Bishops, and other learned men, whose judgment we have in great estimation. And because it seemed agreeable with the Scriptures, and the ordinances of our realm, we thought it good, not only for that agreement to put it forth abroad to print; but also, for the plainness and shortness, to appoint it out for all schoolmasters to teach. That the yet unskilful and young age, having the foundations laid, both of religion and good letters, may learn godliness together with wisdom; and have a rule for the rest of their life, what judgment they ought to have of God; to whom all our life is applied; and how they may please God, wherein we ought with all the doings and duties of our life to travell.

We will therefore and command, both all, and each of you, as you tender our favour, and as you mind to avoid the just punishment of transgressing our authority, that you truly and diligently teach this catechism in your schools, immediately after the other brief Catechism which we have already set forth; that young age, yet tender and wavering, being by authority of good lessons and instructions of true religion established, may have a great furtherance to the right worshipping of God; and good helps to live in all points according to duty. Wherewith being furnished by better using due godliness toward God the author of all things; obedience toward their King, the shepherd of the people; loving affection to the common weal, the general mother of all; they may seem not born for themselves, but be profitable and dutiful toward God, their King, and their country.

Given at Greenwich, the 20th of May, in the seventh year of our reign.

THE CATECHISM.

It is the duty of them all, whom Christ hath redeemed by his death, that they not only be servants to obey, but also children to inherit; so to know which is the true trade of life, and that God liketh that they may be able to answer to every demand of religion, and to render account of their faith and profession.

And this is the plainest way of teaching, which not only in philosophy, Socrates, but also in our religion, Apollinaris, hath used; that both by certain questions, as it were by pointing, the ignorant might be instructed; and the skilful put in remembrance, that they forget not what they have learned. We therefore, having regard to the profit, which we ought to seek in teaching of youth; and also to shortness, that in our whole schooling there should be nothing either overflowing, or wanting, have conveyed the whole sum into a dialogue, that the matter itself might be the plainer to perceive, and we the less stray in other matters beside the purpose. Thus then beginneth the master to appose his scholar.

Master. Since I know (dear son) that it is a great part of my duty, not only to see that thou be instructed in

good letters; but also earnestly and diligently to examine what sort of religion thou followest in this thy tender age; I thought it best to appose thee by certain questions, to the intent I may perfectly know, whether thou hast well or ill travelled therein. Now, therefore tell me (my son) what religion that is which thou professest?

Scholar. That, good master, do I profess, which is the religion of the Lord Christ; which in the xith of the Acts is called the Christian Religion.

Master. Doest thou then confess thyself to be a follower of christian godliness and religion, and a scholar of our Lord Christ?

Scholar. That forsooth do I confess, and plainly and boldly profess; yea, therein I account the whole sum of all my glory, as in the thing which is both of more honour, than that the slenderness of my wit may attain unto it; and also more approaching to God's majesty, than that I, by any feat of utterance, may easily express it.

Master. Tell me then, (dear son) as exactly as thou canst, in what points thou thinkest that the sum of Christian Religion standeth.

Scholar. In two points, that is to say, true faith in God, and assured persuasion conceived of all those things, which are contained in the holy Scriptures; and in charity, which belongeth both to God, and to our neighbour.

Master. That faith which is conceived by hearing and reading of the word, what doth it teach thee concerning God?

Scholar. This doth it principally teach, that there is one certain nature, one substance, one Ghost and heavenly mind, or rather an everlasting Spirit, without beginning or ending, which we call God, whom all the people of the world ought to worship with sovereign honour, and the highest kind of reverence. Moreover, out of the holy words of GOD, which by the prophets and the beloved of Almighty God, are in the holy Books published, to the eternal glory of his name, I learn the law, and the threatenings thereof, then the promises and the gospel of God. These things first written by Moses, and other men of God, have been preserved whole and uncorrupted, even to our age; and

since that, the chief articles of our faith have been gathered into a short abridgment, which is commonly called the Creed or Symbol of the apostles.

Master. Why is this abridgment of the faith termed with the name of a Symbol?

Scholar. A Symbol is as much as to say, as a sign, mark, privy token, or watchword, whereby the soldiers of one camp are known from their enemies. For this reason the abridgment of the faith, whereby the christians are known from them that be no christians, is rightly named a symbol.

Master. First tell me somewhat what thou thinkest of the Law; and then afterward of the Creed or Symbol.

Scholar. I shall do (good master) with a good will as you command me. The Lord God hath charged us by Moses, that we have none other God at all, but him; that is to say, that we take him alone for our one only God, our Maker, and Saviour. That we reverence not, nor worship any portraiture, or any image whatsoever, whether it be painted, carved, graven, or by any means fashioned howsoever it be. That we take not the name of our Lord God in vain; that is either in a matter of no weight or of no truth. Last of all, this ought we to hold steadfastly and with devout conscience; that we keep holy and religiously the sabbath day, which was appointed out from the other, for rest and service of God.

Master. Very well. Now hast thou rehearsed unto me the laws of the first table, wherein is, in a sum, contained the knowledge, and true service of God. Go forward and tell me, which be the duties of charity, and our love towards men.

Scholar. Do you ask me (master) what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son, that is it indeed that I would fain hear of.

Scholar. I will in few words despatch it, as my simple wit will serve me. Moses hath knit it up in a short sum, that is, that with all loving affection, we honour and reverence our father and mother. That we kill no man. That we commit no adultery. That we steal

nothing. That we bear false witness against none. Last of all, that we covet nothing that is our neighbours.

Master. How is that commandment of the honouring father and mother, to be understood?

Scholar. Honour of father and mother containeth love, fear, and reverence, yea, and it further standeth in obeying, succouring, defending, and nourishing them, if need require. It bindeth us also most humbly, and with most natural affection, to obey the magistrate, to reverence the ministers of the Church, our schoolmasters, with all our elders, and betters.

Master. What is contained in that commandment, do not kill?

Scholar. That we hate, wrong, or revile no man. Moreover it commandeth us, that we love even our foes; do good to them that hate us, and that we pray for all prosperity and good hap to our very mortal enemies.

Master. The commandment of not committing adultery, what thinkest thou it containeth?

Scholar. Forsooth this commandment containeth many things, for it forbiddeth not only to talk with another man's wife, or any other woman unchastely; but also to touch her, yea, or to cast an eye at her wantonly, or with a lustful look to behold her, or by any dishonest means to woo her, either ourselves, or any other in our behalf; finally herein is debarred all kind of filthy, and straying lust.

Master. What thinkest thou of the commandment, not to steal?

Scholar. I shall shew you, as briefly as I have done the rest, if it please you to hear me. It commandeth us to beguile no man: to occupy no unlawful wares: to envy no man his wealth: and to think nothing profitable, that either is not just, or differeth from right and honesty. Briefly, rather willingly lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Master. How may that commandment be kept, of bearing no false witness?

Scholar. If we neither ourselves speak any false or vain lie, nor allow it in other, either by speech or silence.

or by our present company. But we ought always to maintain truth, as place and time serveth.

Master. Now remaineth the last commandment, of not coveting any thing that is our neighbours, what meaneth that?

Scholar. This law doth generally forbid all sorts of evil lusts; and commandeth us to bridle and restrain all greedy insatiable desire of our will, which holdeth not itself within the bonds of right and reason: and it willeth that each man be content with his estate. But whosoever coveteth more than right, with the loss of his neighbour, and wrong to another, he breaketh and bitterly looseth the bond of charity and fellowship among men. Yea, and upon him, unless he amend, the Lord God, the most stern revenger of the breaking his law, shall execute most grievous punishment. On the other side, he that liveth according to the rule of these laws, shall find both praise and bliss: and God also his merciful and bountiful good Lord.

Master. Thou hast shortly set out the ten commandments: now then tell me, how all these things that thou hast particularly declared, Christ hath in few words contained, setting forth unto us in a sum the whole pith of the law?

Scholar. Will you that I knit up in a brief abridgment, all that belongeth both to God and to men?

Master. Yea.

Scholar. Christ sayeth thus: Thou shalt love the Lord thy God, with all thy heart; with all thy soul; with all thy mind; and with all thy strength. This is the greatest commandment in the law. The other is like unto this; Thou shalt love thy neighbour as thyself. Upon these two commandments hang the whole law and the prophets.

Master. I will now that thou tell me further, what law is that which thou speakest of: that which we call the law of nature? or some other besides?

Scholar. I remember, master, that I learned that of you long ago; that it was ingrafted by God in the nature of man, while nature was yet sound and uncorrupted. But after the entrance of sin, although the wise were somewhat after a sort not utterly ignorant of that light of nature; yet was it by

that time so hid from the greatest part of men, that they scarce perceived any shadow thereof.

Master. What is the cause that God willed it to be written out in tables; and that it should be privately appointed to one people alone?

Scholar. I will shew you. By original sin and evil custom, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand what difference is between honesty and dishonesty, right and wrong. The bountiful God, therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves, and therein, as it were in a glass, behold the filth and spots of our soul, and stubborn hardness of a corrupted heart; that by this mean, yet acknowledging our sin, and perceiving the weakness of our flesh, and the wrath of God fiercely bent against us for sin, we might the more fervently long for our Saviour Christ Jesus; which by his death and precious sprinkling of his blood, hath cleansed and washed away our sins; pacified the wrath of the Almighty Father; by the holy breath of his Spirit createth new hearts in us: and reneweth our minds, after the image and likeness of their Creator, in true righteousness and holiness; which thing, neither the justice of the law, nor any sacrifices of Moses, were able to perform. And that no man is made righteous by the law, it is evident; not only thereby that the righteous liveth by faith, but also hereby that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hinderances that strive against the law; as the weakness of the flesh, froward appetite, and lust naturally engendered. As for sacrifice, cleanings, washings, and other ceremonies, of the law, they were but shadows, likenesses, images and figures of the true and everlasting sacrifice of Jesus Christ, done upon the cross; by the benefit whereof alone all the sins of all believers, even from the beginning of the world, are pardoned, by the only mercy of God, and by no desert of ours.

Master. I hear not yet, why Al-

mighty God's will was to declare his secret pleasure to one people alone, which was the Israelites.

Scholar. Forsooth, that had I almost forgotten. I suppose it was not done for this intent, as though the law of the ten commandments did not belong generally to all men; forasmuch as the Lord our God is not only the God of the Jews, but also of the Gentiles; but rather this was meant thereby that the true Messiah, which is our Christ, might be known at his coming into the world; who must needs have been

born of that nation, and none other, for true performance of the promise: for the which cause, God's pleasure was to appoint out for himself, one certain people, holy, sundered from the rest, and as it were peculiarly his own; that by this mean, his divine word might be continually kept holy, pure, and uncorrupted.

Master. Hitherto thou hast well satisfied me, dear son. Now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

(To be continued.)

IV. ECCLESIASTICAL.

* * * The Readers of the *Prospectus*, which announced the publication of the *Christian Observer*, will have seen, that among the subjects which the Conductors of it propose to illustrate, they mentioned the "Nature and Constitution of the Christian Church," and "the Principles and Advantages of the Establishment."

To the discussion of these subjects, a due portion of our future pages will be devoted. In the mean time, we shall indulge ourselves in quoting two passages, which express our ideas so precisely, that our own language could not do more justice to our sentiments, nor so much justice to the subject.

EXTRACTS FROM MRS. H. MORE, ON THE ESTABLISHMENT.

"THE principles of just and equitable government were, perhaps, never more established, nor was public justice ever more exactly administered. Pure and undefiled religion was never laid more open to all, than at this day. I wish I could say we were a religious people; but this at least may be safely asserted, that the great truths of religion were never better understood; that christianity was never more completely stripped from all its incumbrances and disguises, or more thoroughly purged from human infusions, and from whatever is debasing in human institutions, than it is at this day in this country."

"In vain we look around us to discover the ravages of religious tyranny, or the triumphs of priestcraft or superstition. Who attempts to impose any yoke upon our reason? Who seeks to put any blind on the eyes of the most illiterate? Who fetters the judgment or enslaves the conscience of the meanest of our protestant brethren? Nay, such is the power of pure christianity, that genuine christianity which is exhibited in our liturgy, to enlighten the understanding, as well as to reform the heart, and such are the advantages which the most abject in this country possess for enjoying its privileges, that the poorest peasant among us, if

he be as religious as multitudes of his station really are, has clearer ideas of God and his own soul, purer notions of that true liberty wherewith Christ has made him free, than the mere disputer of this world, though he possess every splendid advantage which education, wisdom, and genius can bestow. I am not speaking either of a *perfect* form of government, or a *perfect* church establishment, because I am speaking of institutions which are human; and the very idea of their being human involves also the idea of imperfection; but I am speaking of the best constituted government, and the best constituted national church, with which the history of mankind is yet acquainted. Time, that silent instructor, and experience, that great rectifier of the judgment, will more and more discover to us what is wanting to the perfection of both. And if we may trust to the active genius of christian liberty, and to that liberal and candid spirit which is the characteristic of the age we live in, there is little doubt but that a temperate and well-regulated zeal will, at a convenient season, correct whatsoever sound policy shall suggest as wise and expedient to be corrected."—*Remarks on the Speech of M. Dupont, by Mrs. H. More.*

"Most sincerely attached to the Establishment myself, not, as far as I am able to judge, from prejudice, but from a fixed and settled conviction, I regard its institutions with a veneration at once affectionate and rational. Never need a Christian, except when his own heart is strangely indisposed, fail to derive benefit from its ordinances; and he may bless the over-ruling providence of God, that, in this instance, the natural variableness and inconstancy of human opinion is, as it were, fixed and settled, and hedged in, by a stated service so pure, so evangelical, and which is enriched by such a large infusion of sacred scripture."

"If so many among us condemn the service as having been, individually, to us, fruitless and unprofitable, let us inquire whether the blessing may not be withheld, because we are not fervent in asking it. If we do not find a suitable humiliation in the *Confession*, a becoming earnestness in the *Petitions*, a congenial joy in the *Adoration* a corresponding gratitude in the *Thanksgiving*,

ings, it is because our hearts do not accompany our words; it is because we rest 'in the form of godliness,' and are contented to remain destitute of its power. If we are not duly interested when the select portions of Scripture are read to us, it is because we do not, as 'new born babes, desire the sincere milk of the word, that we may grow thereby.'

"Perhaps there has not been since the age of the apostles, a Church upon earth in which the public worship was so solemn and so cheerful; so simple, yet so sublime; so full of fervor, at the same time so free from enthusiasm; so rich in the gold of christian antiquity, yet so astonishingly exempt from its dross. That it has imperfections we do not deny; but what are they compared with its general excellence? They are as the spots on the sun's disk, which a sharp observer may detect, but which neither diminish the warmth, nor obscure the brightness."—*Estimate of the Religion of the Fashionable World, by the same Author.*

V. VARIOUS.

* * * *This Division of our Work will be precisely what its title expresses. It will contain such MATTER AS WILL NOT RANGE WITH PROPRIETY UNDER ANY OF THE OTHER DIVISIONS; interesting Particulars concerning the Works of God in CREATION and PROVIDENCE; the History and State of MAN throughout the World; ANECDOTES; LETTERS; CHARACTERS OF BOOKS AND AUTHORS, selected from eminent Writers; SHORT SENTENCES, original or selected; PRIVATE THOUGHTS; POETRY, occasionally and when really excellent; MISCELLANEOUS ARTICLES on useful subjects; &c &c.*

To the Editor of the Christian Observer.

THREE DISCOURSES ADDRESSED BY M. PASCAL TO THE DUKE DE ROANNEZ.
TRANSLATED FROM THE FRENCH.

SIR,

M. PASCAL had attained so high a share of reputation for wisdom and piety, that young persons of an elevated rank and fortune were frequently introduced to him, to enjoy the advantage of his instructive conversation. Mr. Nicole was present at three of these visits, made at different times by the young Duke de Roannez, and the world is indebted to him for the preservation of the following discourses, which were delivered on these occasions by M. Pascal.

II.

FIRST DISCOURSE.

THAT you may acquire a just and correct notion of your true condition, contemplate it, Sir, under the following

image: A man was thrown by a tempest upon an unknown island, at a time when the inhabitants were anxiously seeking their king, who had suddenly disappeared. This shipwrecked stranger happened to resemble the king they had lost, both in the form of his body, and the features of his countenance, and the whole island immediately acknowledged him as the sovereign. He was, at the first, in some doubt whether he should assume the regal character; but he resolved at length to embrace this unexpected good fortune, and, accordingly, accepted all those expressions of deference and respect which were offered to him, permitting himself to be treated as their lawful king.

This man could not, however, forget his original state, but while he received the homage due to royalty, he was conscious that the empire of the island did not belong to him; hence, his mind was actuated by two distinct trains of thought, one of which was predominant while he acted the part of a king, the other, when he reflected on his real condition, and recollects that it was a fortuitous circumstance which had placed him on a throne. In his ordinary intercourse with his subjects, he was influenced by the considerations which belonged to his assumed character; but in conversing with his own heart in solitude, he remembered that he was a shipwrecked mariner.

Do not imagine, Sir, that you are the master of ample possessions by circumstances less contingent than those by which this man was made a king. You have no more a natural right to an estate, than he had to a kingdom; and it is not only by a series of fortuitous incidents that you are the son of a Duke, but that you are even an inhabitant of this world. Your birth depended upon a marriage, or, rather, upon the successive marriages of all your ancestors. But what gave occasion to these marriages? Perhaps an accidental visit, a foolish conversation, a variety of other unforeseen circumstances. You have derived your estates, you say, from your ancestors. But was it not in the midst of a thousand hazards that your forefathers acquired and preserved them? Thousands of other men, with capacities equal to theirs, have either never gained riches, or having acquired them, they have been afterwards impoverished.

You likewise imagine, that your fortune has descended from them to you, by some law of Nature; but this is a gross mistake. The laws of inheritance were derived from the will of the legislators, who had, no doubt, good reasons for what they ordained; but certainly they never supposed that you had a natural and original right to those possessions. If they had thought good to enact that parents should only enjoy their property during life, and that after their decease their wealth should devolve to the republic, you would have had no just ground of complaint. Hence

the title by which you hold your estate is not founded upon a natural right, but is derived from a human Establishment; and a different turn of mind in those who made the laws, might have reduced you to the condition of a poor man.

Since it was, therefore, by a concurrence of contingent circumstances that you came into being, it was by incidents no less casual that you are now in the possession of your fortune. I do not say that your Estate does not lawfully belong to you, or that any one has a right to deprive you of it; for God, who is the supreme law-giver, has delegated authority to human legislators, to frame laws for the division of property, and when these are once enacted, it is highly unjust to violate them. There is this difference, therefore, between you and the man of whom we have been speaking; he holds the kingdom by an error of the people, and God does not authorize him to retain it; while your Estates are held by a just and legal title: yet you, nevertheless, resemble each other in one material circumstance, that the title, by which you and he enjoy your possessions, is not founded upon any superior excellence or intrinsic merit, giving you a natural claim to them.

Your soul and your body are in themselves indifferent to the station of a Waterman or to that of a Duke; nor is there any natural tie by which they are connected with one condition rather than the other. What consequence may be fairly deduced from this? That you ought, like the shipwrecked man, to have two different modes of thinking of yourself; for while in your intercourse with mankind you speak and act according to the rank and station which you fill in society, it becomes you to cherish an interior consciousness, strictly accordant with truth, that you possess no natural superiority over your fellow-creatures.

If you consider yourself, when in public, as elevated above the common orders of men, feel at the same time an internal humiliation, reducing you to an equality with those around you, for this is in reality your state by nature. The multitude, who admire you, are not perhaps acquainted with this secret, since they generally regard nobility as

a state of real greatness, and are ready to consider persons of high rank as endowed with a nature different from their inferiors. You need not correct this error of theirs unless you please; but beware of disgracing your elevated condition by insolence; and, above all things, never delude yourself by a false persuasion, that you are in reality superior to the rest of mankind.

What would you say of the man who was raised to a throne by the mistake of the people, if he should so far forget his original situation, as to fancy that the kingdom belonged to him by a just title, that he was worthy of it, and was the rightful possessor? Would you not stand amazed at his stupidity and folly? But would it be less absurd in persons of quality, to live in the same strange forgetfulness of their natural state and condition? These are considerations of the greatest-importance. The intemperate behaviour, the outrages and the haughtiness of the great, commonly spring from an ignorance of themselves; since it would be very difficult for those who were inwardly convinced that all men are their equals, and that God has not conferred these small advantages of rank or fortune upon them, on account of any intrinsic merit which they possess above others, to treat their fellow-creatures with insolence and contempt. The man who can act thus, must forget himself, and seriously believe that he is indeed endowed with some actual and superior excellence, beyond what is communicated to the rest of his fellow-creatures. It is this false opinion which constitutes the illusion, I am now endeavouring to display before you.

(To be continued.)

To the Editor of the Christian Observer.

SIR,
The following seasonable little piece merits as wide a circulation as possible. I therefore send it for insertion in your first number.

P. O.

A word on the Peace, with a Hint for a lasting one; in a Letter to G. S. Esq. of B—

"SECOND THOUGHTS ARE BEST"

DEAR SIR, Oct. 15, 1801.
I RECEIVED your letter, desiring a few thoughts on the Peace, which you wish to disperse in your populous neighbourhood; though I can say nothing as a politician, yet, rather than disoblige you by saying nothing at all, I will tell you what

Christ. Observ. No. 1.

occurred on my first receiving the welcome news.

You know I am an invalid and growing into years; and as age and sickness naturally seek quiet, I retire during the summer months to a small village in Surrey, which lies some miles from the high road. Here indeed, I obtain a relief which the town does not afford; but one inconvenience attends our situation, we have no means of knowing what is going on in the busy world, except the tidings which a gentleman from the city brings, who visits his family here once a week; and also what we learn from our weekly paper.

Now, our friend, whose return on the Saturday we eagerly watch, came down, and astonished us with the unexpected news of—PEACE! A knot of neighbours was soon assembled to hear the account; but though a few rejoiced that a stop would at length be put to the effusion of blood, and the cries of widows and orphans—that provisions would be cheaper—trade flourish—the occasion of much enmity be removed, &c. &c. yet I could perceive other springs at work. One who had a house and land to sell, listened eagerly, and hoped Peace would bring Purchasers.—A poor labourer crossed the road, and tried to edge in his thought, that bread, though fallen, would be still lower.—A farmer stood thoughtful, but said nothing—Another, who had served a neighbouring camp, doubted, after all, what sort of a peace this might turn out.—But, our carpenter was loud on the occasion: "Peace, at any rate," said he, "is best for the nation: *Deals will come down finely now, I'll warrant ye.*"

We, however, set the bells a ringing immediately, though late on the Saturday evening; we went to church the next day, but thought and talked too much of the Peace and its consequences; and, on the Monday, we were all alive in preparing to celebrate it. Though I bear the character of a precise and retiring kind of a man, I endeavoured to join my neighbours in their expressions of joy. I lighted up my windows; I suffered my children and servants in the evening to be the endangered spectators of the blaze and noise with which the village was filled: I contributed to the ringing, though I feared it would end in drunkenness: and

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rather encouraged the discharge of guns, squibs, and crackers, though disorder and mischief were the probable consequences.

But the occasion was great, and I was willing to appear pleased, as I really was. "These expressions," said I to myself, "of our general joy must not be strictly scrutinized as to the *manner*."

At length I put out my snuffs of candles, and after hearing the narrow escapes of my children from being set on fire by the squibs, and reproving my maid for staying out too late among greater mischiefs than squibs, we retired to rest.

Presently after this came our newspaper, and amused us afresh; we found that the display which had thrown our villagers into amazement, was but as a rushlight in the general blaze of joy. We read of the ingenious and expensive devices with which the metropolis and other great towns were illuminated;—of feastings, of processions, of bands of music, of military salutations, and of mail coaches covered with trophies, met by parties, and drawn home in triumph without horses.

"Well," said I, "the occasion is great, and big with benefits of various kinds far more extensive than we can fully comprehend. What kind of man is he that can be unmoved! Certainly he must be stupid and infatuated to a high degree!—He must be _____. But, stay a little;—may we not mistake on the other side?—May we not be so carried away by a present benefit, as to quite lose sight of a CREATOR? Let us think again.—Is the Bible a fable?—Is time of more importance than eternity? Are we perishing sinners quite sober in being so alive to *terrestrial* events, while *eternal* ones seem constantly forgotten?—Let us think again.—"

Repeating this in different ways as I sat dosing by the fire-side, my imagination presented to me a number of persons in a vessel at sea, which had nearly been wrecked by a violent storm. The pilot told them they could stay but a little while longer on board, but if they took to the boat, and by the help of their compass, made directly for the next harbour, they might yet be secure; but said he, "if you stay here, talking of the late storm, and riotously enjoying your escape, we may all yet go to the bottom."

"Hold your tongue, you dull block-head," said one, "no croaking here."— "Tap the cask," said another.—"A song, a song," cried a third. Clamour soon drowned remonstrance; and thus scorning the pilot's counsel, they sat down together to enjoy themselves, with their backs to the harbour. But, while the song was singing, a mighty wave rolled, and (except the pilot, who had leaped into the boat) they all went down together.

This reverie turned my mind into a new train of thinking. When I first sat down, the present Peace seemed to be every thing, but now it appeared COMPARATIVELY to be nothing. "Every thing," said I, to myself, "is great or little by comparison. What is this Peace which seems to carry away the hearts and thoughts of the nation, when compared with the Peace proclaimed from above, through a Redeemer, sung by angels at his birth, purchased by his death, and by which he opened the kingdom of heaven to all believers?"

The *present* Peace is proclaimed to a few countries, but the *eternal* Peace to all nations. Wise men fear the *present* Peace will still leave us in danger from the seducing arts and deranging principles of our enemies; but the Peace of the Gospel secures its children not only against the craft and malice of the world, but also of the flesh and the devil. The *present* Peace still leaves us under many wants; it cannot relieve us under pain of body or mind; we may still remain erring, afflicted, depraved, guilty, dying sinners; but the Peace of God bringeth a guide to the wanderer, comfort to the afflicted, grace to the depraved, pardon to the guilty, and eternal life to the dying. The *present* Peace may be broken almost as soon as it is made, but the Peace from above has this charter—*The mountains shall depart and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.*" (Is. liv. 10.) Once more; the *present* Peace, however lasting, can last but a short time to any of us who have been so animated by the news, but that Peace which is secured by the promise and oath of God, (Heb. vi. 18.) to those who flee for refuge to the hope set before them in Christ Jesus, cannot be disturbed by

time or death; time but ripens it, and death perfects it. *For the righteous hath hope in his death—He shall enter into peace.*

In a word, the Peace of God, unlike all other, is proposed most freely to *every man*; it is attended with no *danger*; it will meet *every want*; it admits of no *hazard*, and can never *end*. Whoever, therefore, continues madly to despise counsel, and perish in a vessel that soon must sink, let us be *wise*; let us hearken to counsel before it is too late; let us take to the boat, and make for the harbour; that while others, like the scottish sailors, think of nothing but the peace and festivity of a moment, we may secure a peace and prosperity which shall last for ever. I am, &c. R.C.

To the Editor of the Christian Observer.

SIR,

THE FOLLOWING ACCOUNT OF A DESCENT INTO THE CRATER OF MOUNT VESUVIUS, BY EIGHT FRENCHMEN, ON THE NIGHT BETWEEN THE 18TH AND 19TH OF JULY, 1801, IS WORTHY, FOR ITS CURIOSITY, OF A PLACE IN YOUR MISCELLANY. The relation, it will be readily seen, is that of a Frenchman; for it is deeply tinged with that national vanity which is so common and so characteristic, that it is more frequently ridiculous than offensive.

As this very probably led the narrator to exaggerate the difficulties, we must abate something from the apparent temerity of the enterprise; the success of which, however, must have depended upon the quiet state of the Volcano, and may lead to the frequent renewal of such attempts, when the mountain seems to promise repose; till some rash adventurer pays the forfeit of his curiosity.

The works of God are worthy to be had in reverence, and there are some which are a kind of holy ground, where we must stand at a distance and adore. It would be a question with me, whether I were not tempting Providence, in adventuring my life under such circumstances and for such ends. A philosophist, whose deity is science, would deride my scruples; but I would rather stand upon the brink of the crater, with my heart elevated and expanded by a view of the greatness of God's works, and my spirit touched

with a holy awe that made me hear, as it were, his voice, saying, "Hither-to shalt thou come, but no farther," than with the mind and motives of a philosophist, cultivate science in the very jaws of destruction.

This article first appeared in the French periodical work, the *Journal de Physique*. The following translation of it is given in the Philosophical Magazine. Yours, &c. A. T.

To ascend to the summit of Mount Vesuvius, which is elevated 3600 feet above the level of the sea, is an enterprise of great difficulty, as it is necessary for nearly half the height to climb an exceedingly steep declivity up to the knees in ashes. Some philosophical men of eminence, however, as Spallanzani, Dolomieu, Dr. Moore, &c. have overcome all these difficulties. Sir William Hamilton, who caused a great many views of Vesuvius to be designed during his long residence in Naples, ascended to the summit of it sixty-two times; but no one, at least since the eruption in 1779, ever ventured to descend into the crater of this volcano, not even Sir William Hamilton, who considered it under so many points of view, and who visited it so many times. It was reserved for eight Frenchmen to hazard this dangerous enterprise, and to succeed in it completely, notwithstanding the timidity of their guides, the impossibility which the Neapolitans attached to it, and the instances they mentioned of rash travellers, who had lost their lives in the attempt, and been swallowed up by the volcano.

To be able to appreciate the danger of this enterprise, it will be necessary to have a correct idea of the form and position of Vesuvius, and of the matters which it throws up. This volcano has the form of a truncated cone, and a part of its base, which is altogether three leagues in circumference, is washed by the Mediterranean; its mouth, or upper base, which is a little inclined to the axis, is 5722 feet in circumference. The earth, from the base to half the height, consists of vegetable mould mixed with lava and stones, which have not been attacked by the fire, tufas, pumice, and calcareous stones, different in their nature

and colour, according to the different degrees of impression which have been made on them by the fire.

The half of the height next the summit is composed chiefly of pure ashes, but coarser than our ashes. Till the present time, there have been twenty-four eruptions recorded in history. The first took place in the year 79 after the Christian era: by these eruptions, volcanic matters have been successively accumulated, but by that of 1779 the situation of the crater and of the aperture was entirely changed. The focus or crater is now sunk 200 feet below the upper edges of the mouth of the volcano.

To arrive at the crater, and to observe the numerous spiracles, long crevices, and fires which issue from them in several places, and also the variegated and still smoking matters of which the crater is composed, it was necessary to pass over this space of 200 feet.

The inner sides of the volcano are nearly perpendicular, or exceedingly steep, and composed of ashes, lava, and large calcareous stones; but these lava and stones, as they form no connection with the ashes, cannot serve as any point of support; and when any one is so imprudent as to adhere to this kind of rock, the least motion, the least displacement of any part, makes the whole crumble to pieces. Besides, from the summit of Vesuvius to the crater, the declivity, being exceedingly rapid, cannot be traversed but on all fours, and suffering yourself to glide down amidst a torrent of ashes and lava. But the most dangerous obstacles are those awful excavations, which cannot be passed over without great trouble and difficulty.

Disregarding the terror with which the Neapolitans endeavoured to inspire us, after having received their adieus, as if our separation had been likely to be eternal, we set out in a carriage, at half after eleven at night, on the 18th July, from the hotel of the French Ambassador, fourteen in number, furnished with ropes and other articles which we supposed might be necessary, and all in a state of the highest spirits, which never forsook us, even at times of the most imminent danger. We arrived about midnight at the foot of Vesuvius; and, having quitted our

carriage, mounted well-experienced mules, and proceeding one after the other, with Adjutant Dampierre at our head, amidst the thick darkness of night, reached half way to the steep summit of the mountain. We had a numerous body of guides, and their lighted torches gave to our expedition a mysterious and solemn air, which formed a striking contrast with the mirth and gayety of the company.

When we had ascended about half way, we were obliged to alight, and to clamber up the steepest and most difficult part of Vesuvius, wading through the ashes up to the knees, till, exhausted with fatigue, and covered with sweat, we reached the summit at half past two in the morning.

The first thing that struck us, as soon as the morning began to dawn, was a most magnificent spectacle—a superb view of the city and port of Naples, the beautiful hills which surround them, and the vast extent of the sea by which they are washed. After walking round part of the aperture of the volcano, that we might choose the most commodious place for descending, Adjutant Dampierre and Wickar first descended, without any accident, at the determined point. When they had got about a third of the way, they were suddenly stopped by an excavation of fifty feet, which it was necessary to pass. As they found that it was impossible to obtain any fixed point of support on ashes so moveable, and being convinced that the friction of ropes would have soon destroyed both the point of support and the neighbouring masses to a great distance, they resolved to return. Besides, while deliberating on the means of descending, some stones rolling down from the summit occasioned a general agitation wherever they passed: Adjutant Dampierre found the ground on which he stood shake beneath his feet; and he had scarcely quitted it, calling out to Wickar to follow him, when it disappeared—Soon after, indeed, the whole place where they had stood, and all the neighbouring small eminencies, crumbled down successively, in the course of half an hour, and were precipitated to the bottom of the crater with an awful noise.

Before we renounced our enterprise to return to Naples, dejected on account of not having succeeded, we once more walked round the mouth of the crater, and at last discovered a long declivity, pretty smooth, though very steep, which conducted to the focus. Without examining the precipices, which it might be necessary to pass before it could be reached, Debeer, the ambassador's secretary, accompanied by a Lazzaroni, set out first to attempt the passage. When they had got half-way, amidst a torrent of ashes, which the impression of their feet made to roll down along with them, they found means to fix themselves on the edge of a precipice, twelve feet in height, which it was necessary to pass before they could reach the lower declivity. The Lazzaroni, frightened, refused to proceed; but, being promised a double ducat, avarice got the better of his timidity; he speedily made the sign of the cross over his whole body, and, having invoked the Madonna and St Anthony of Padua, threw himself, along with Debeer, to the bottom of the first precipice: soon after, they arrived at another, but being of less height, it was passed with more ease. At length, amidst a continual torrent of falling lava, ashes, and stones, they arrived at the bottom of the crater, and stretched out their arms to us, sending forth shouts of joy, which we returned with the utmost satisfaction and enthusiasm.

Houdouart, engineer, immediately followed Debeer, and, after encountering the same difficulties, and passing dangerous precipices, joined him at the bottom of the crater. Being there both convinced of the almost insurmountable difficulty of ascending, they threw themselves into each other's arms, like two friends reduced to the necessity of terminating their lives together in a desert island, without any hopes of escaping from it.

They then began, but with cautious steps, to walk round this immense furnace, which still smokes in several places. The intrepid Wickar, who was very desirous to participate in their fate, called out to them to send some one to assist him in passing the two cliffs; but seeing no one coming, and growing impatient, he rushed forward, and rolled down towards them, amidst a torrent of

stones, ashes, and volcanic matters. Adjudant Dampierre, Bagnier, physician to the army, Fressinet and Andras, French travellers, and Moulin, inspector of posts, soon followed, and arrived at the crater, after having incurred the same dangers.

Wickar immediately sat down on a heap of scoriæ, and, with that superiority of talents for which he is distinguished, sketched out in profile, with a perfect resemblance, the portraits of the eight Frenchmen who had descended. Each then formed a small collection of the different volcanic matters which appeared to be new or curious, and endeavoured to make a few observations.

Had we been allowed to depend on success, had we not been retarded in our preparations by our timid guides, and if some of us, having only just arrived at Naples, had not been straitened in point of time, our descent would certainly have been much more useful, and the results more satisfactory. However, though ill furnished with means, the following are the observations we were enabled to make.

Reaumur's thermometer, the only instrument we possessed, stood at 12 degrees on the summit of Vesuvius: the air was cold, and somewhat moist: in the crater, the quicksilver rose to 16 degrees, and we experienced the mildest temperature.

The surface of this place, which when seen by the naked eye, looking down from above, appeared entirely smooth, exhibited, when we were at the bottom, nothing but a vast extent of asperities. We were constantly obliged to pass over lava exceedingly porous, in general pretty hard, but which, in some places, and particularly those where we entered, was still soft, and yielded under our feet. The spectacle which struck us most was the numerous spiracles, which either at the bottom of the crater, or the interior sides of the mountain, suffer the vapours to escape. When we arrived at the crater, we were desirous to ascertain whether these vapours were of a noxious quality: we walked through them, and inspired them several times, but felt no inconvenience from them. The thermometer placed in one of these spiracles, indicated 54 degrees, in another it rose only to 22. In all these experiments, our instrument was covered with

a humid matter, which was soon dissipated in the open air, without leaving any traces.

In traversing the surface of the crater, we perceived a focus, half covered by a large mass of pumice stone, and which, from its whole circumference, emitted a strong heat. The thermometer, placed at first at the entrance of it, and then immersed to as great a depth as the nature of the ground and the heat would admit, never rose higher than 22 degrees. This singularity surprised us, but we were not able to explain it.

The volcanic productions which we observed in the whole crater were lava, exceedingly porous, and which the fire in certain places had reduced to scoriae. It was of a dark brown colour, and sometimes reddish, but it is rare to find any white. The substances nearest the spiracles are all covered or impregnated with sulphur. This mineral is found very often in a state of oxygenation. It is sometimes white, and sometimes of a yellowish colour, and the sharp and pungent impression it leaves on the tongue sufficiently indicates the state in which it is. The burning focus, of which we have spoken, produces the same results. Some basaltic lava is also found, but in small quantity; one specimen only, of a considerable weight and beautiful polish, attracted our attention.

On the north side of the crater there are two large fissures, one of which is twenty feet in depth, and the other about fifteen. They are shaped like an inverted cone. The matter with which they are covered is entirely similar to that on the rest of the surface. They emit neither smoke nor heat; yet some sulphureous productions plainly shew, that the fire in these places has not long been extinct.

When we had finished these few observations, it was necessary that we should think of returning. The descent is far less laborious than the ascent; for it is difficult to climb eminences where the points of support are so moveable. Besides, people cannot ascend but one at a time in succession, after long intervals, for fear of burying under a torrent of volcanic matters those who follow, as the foot, when moved, displaces the ashes, &c. to the distance of thirty feet round.

When we arrived at the two precipices, we were obliged to ascend by mounting on the shoulders of a man placed at the bottom, and laying hold of a stick held by another at the top, and to rest our feet nowhere but in a very gentle manner. At length, by prudence and caution, we reached the summit of Vesuvius without any accident, but exhausted with fatigue, and so covered with ashes and smoke, as to be scarcely distinguishable. Our six companions, who had not descended into the crater, were overjoyed when they saw us again, and supplied us with some refreshments, of which we had great need.

When one grand difficulty is surmounted, inferior ones are overlooked, as of little importance. In less than twenty-five minutes, we again descended, having confirmed, after examining various stones, this observation, that Vesuvius is the only known volcano which throws up from its bowels primordial substances, without being altered by the fire, and such as are found at present in banks and veins.

At half after eight in the morning we arrived at Portici, the inhabitants of which were much surprised to see us return all safe. Their delicious fruits, and their excellent wine, called *lacryma Christi*, soon made us forget our fatigue, and we then proceeded to Naples, which we reached in safety.

The result of this excursion, which was only an experiment, can be of no further use than to shew the possibility of reaching the crater, and to open the way to it to philosophers, naturalists, and chemists, who, by exploring this immense furnace of nature at their leisure, will find a variety of matters, which will afford an ample field for the application of their chemical knowledge, and may enable them to make discoveries interesting to the arts and the sciences.

The names of the eight Frenchmen, in the order in which they descended, are as follow: Debeer, secretary to the Ambassador Alquier; Hodouart, chief engineer of bridges and causeways, attached to the army of Italy; Wickar, painter; Dampierre, adjutant-commandant; Bagnaris, physician to the army of observation; Fressinet and Andras, French travellers; and Moulin, inspector of posts.

For the Christian Observer.

EXTRACTS FROM THE COMMON-PLACE
BOOK OF A COUNTRY CLERGYMAN.

ON RELIGIOUS AFFECTIONS.

If *actions* only were required, without *dispositions*, the work of religion would be comparatively easy. Men may pronounce *prayers*, wear *sackcloth*, keep *fasts*, give *alms*, &c. These external acts are in their power, and however irksome in themselves, many would be found to observe them as the price of their salvation. But the affections of the heart are out of our own power—we cannot at pleasure change the objects of our love and aversion. We may *perform* religious actions as a *task*, but we cannot make ourselves *delight* in them as a *privilege*. And yet nothing short of this is true religion. Religion demands the affections—“Thou shalt *love* the Lord thy God.”—“My son, give me thy *heart*.” Here then appears the necessity of divine grace, and the efficacy of its operation. It actually *produces* this change in the affections, and thus the work proves itself to be of God.

ON THE PRINCIPLE OF FRIENDSHIP.

The principle of friendship is an indication of the dignity for which we were designed. We sigh for union with other intelligent beings—seek a commerce of hearts—cannot realize our ideas and wishes here below—human friendships and unions deceive our expectations—to find what we want, we must ascend to God himself.

ON THE LOVE OF VIRTUE.

INFIDELS talk much of the love of virtue. And why then do they not love the Bible? Let any man read the thirteenth chapter of St. Paul's first epistle to the Corinthians—the preceptive parts of all the Apostolic epistles—Our Lord's Sermon on the Mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely, a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually, that he would rejoice if other men believed it, though he could not. He would do

nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness and that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrarily to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it?

ON VITAL RELIGION.

THAT vital religion is a blessed reality needs no better proof than the exact coincidence of judgment, taste, principles, and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who live under the Jewish economy, and multitudes who live under the Christian institution now, have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside), on every subject essentially related to salvation. For eighteen centuries, Christians, for example, have thought, and sung, and prayed with David, a Jewish King who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish, or a feeling, that he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance*? Can *imagination*, *enthusiasm*, *fancy*, explain it?—Do but consider how men's tastes and sentiments differ upon almost every subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can ima-

gination, the most capricious and uncertain of all causes, account for a similarity of effect, which no course of education, nor early prepossessions themselves, (strong as these usually are), are competent to produce?

Take a true Christian from any parish in England, and let him meet one of the converted Indians of North America. Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings on every topic in religion—their hearts will be laid open, so to speak, to each other's discernment—they will "love each other with a pure heart fervently," as brethren, united in one sentiment and in one interest, who accidentally meet together, after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his own town or parish,

to whom he is not an absolute barbarian, when he attempts to speak what he thinks and feels about a Saviour and a life to come, about the beauty of holiness, or the deformity of sin? Surely, there must be *reality*, where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold, then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in that case, *one person* spake many languages—in *this, many persons* of every kindred and nation, and tongue and people, whither the Gospel hath come, speak *one language*.

(To be continued.)

LITERARY DEPARTMENT.

I. REVIEW OF NEW PUBLICATIONS.

* * * *The principal books connected with Religion, Morals, Education, &c. which may be published in London, will be reviewed in this division of our Work. Authors and Publishers, who wish an early notice of their productions, are requested to send them, under cover for the Editors, to their Publisher.*

I. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications.* By J. OVERTON, A. B. 8vo. pp. xv. & 422. 8s. Mawman.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

"We have in fact lost many of our people to Sectaries, by not preaching in a manner sufficiently evangelical; and we shall neither recover them from the extravagances into which they have run, nor keep more from going over to them, but by returning to the right way."—*Archbishop Secker.*

As this Work is evidently the result of much careful and laborious research, and is executed with ability and candour, and as it undertakes to state and defend the real doctrines of the Established Church, we think it of sufficient

importance to occupy for a few months a considerable share of this department of our Miscellany. We shall endeavour to bring before our readers a faithful analysis of the Author's sentiments, and reserve any remarks which we may have to make upon the Work to the close.

The writer begins his Preface, by assigning his reasons for vindicating his friends under the term "evangelical;" it being that under which, among others, they are accused; that which they are constantly charged with having arrogated to themselves; and which, in reality, is, in some degree, characteristic of them. The following extract from this preface clearly defines the characters, who come within the line of his vindication:—

Be it known, however, to the writers in question, and to all others who do not know it, that a large number of those Ministers whom, by name and direct allusion, they class with Methodists, Enthusiasts, Fanatics, and Schismatics, are wholly unconscious of affording any other cause for this treatment than a strict adherence to the vows of their Ordination; that they equally respect in their theory and their practice, the doctrines and constitution of the Established Church; lament, most cordially, every occasion, and every degree of deviation from her; and wish for nothing so much as her preservation in her genuine purity. And for these, and these EXCLUSIVELY, under whatever title they are found, it is the object of this work to apologize. This it is particularly requested, that the reader would fully understand, and constantly remember. Whatever may incidentally be said of persons guilty of any species of irregularity, with whom these characters have been confounded, will only apply to them just so far as they adhere to this standard. And whoever puts any construction upon the book, contrary to this declaration, will wholly misrepresent and pervert it. Nor will the work become responsible for the doctrines of any persons except those for whom by name it undertakes. Few, however, it is believed, will be found of the denomination and description in question, who will not cordially subscribe to their sentiments. (p. iv. v.)

Our author asserts, that his exposure of occasional and partial deviations from a constitution fundamentally sound, is consistent with true regard to this constitution, and affords no sufficient ground of triumph to the enemies of the Establishment, whose schemes are radically defective, and contain the principles of endless divisions and confusion, in their very nature.

He charges the act of aggression upon those divines, who had attacked personally and by name a number of individuals, who had taken no such liberty with them; but respecting these his opponents he adds this caution, "Nor is it the writer's intention, that a single passage should be applied to any divine, who does not *professedly* hold the doctrines advanced in their works; or, that they should be responsible for the doctrines of each other, any farther than they *professedly* agree."

In the following paragraph Mr. Overton alludes to the professions of the Anti-Jacobin Reviewers, and the Editors

of the British Critic, in the outset of their respective undertakings:—

Of one class of readers, the writer solicits candour; of another, he demands justice. Those who have assumed the immediate office of giving a verdict on such occasions, it will be found, are deeply interested in the business. They therefore, according to the ordinary course of justice, are incapacitated for being heard; or, at the most, they can only give a sort of "ex parte" evidence. Those of them, however, although interested, may be expected to act honourably whose main and professed object it is to expose the UNFAIRNESS OF REVIEWERS.* (p. viii.)

He proceeds:—

The manner in which the subject is here treated, is as old-fashioned as the doctrine which is defended. A leading characteristic of this is, to advance nothing without PROOF; to claim credit for nothing which is not either founded in argument, or supported by testimony; and, in the use of this testimony, to admit nothing at *second hand*; but to bring forward the vouchers to speak for themselves; or at least, to specify their names, and characters, and places of abode. (p. viii. ix.)

Tedious as the mode of investigation here adopted is, in *questions of fact*, of which kind the present inquiry must chiefly be considered, the wisdom of ages has discovered no method so certain for arriving at truth. And really, there is no end of regarding what angry opponents merely affirm of each other. On this plan, the chief of the apostles may be represented as "mad," and Christ himself charged with immorality and obnoxious connections. (See Matt. xi. 19, and Acts xxvi. 24.) Nor do sheer vulgar prejudices, suppositions that those who differ from us, in religious opinion, are a kind of monsters in the creation, at all change their nature whether they proceed from the "great vulgar" or the small; from the chair of some learned seminary, or from that of the nursing-room.

The method here pursued affords also the best security against the *iniquity of quotation itself*. It is, "prima facie," a pledge of the writer's fairness, as removing all hope that dishonesty would remain undetected. It affords easy means of examination and satisfaction to those who are doubtful. It is indeed scarcely possible not, sometimes, to misunderstand, and of course, to misrepresent an author. It is still less possible to avoid the imputation of this conduct; because, when placed, however justly, in a situation that is unpleasant to him, a disingenuous writer will deny his own doctrine, and equivocate even with himself. In what is here given as quotation, the words of the author are carefully distinguished.† For the justness of what he is said to teach in effect, to insinuate, intimate, &c. the places referred to must answer. No stress is laid on mere cri-

* See the Prospectus to the Anti-Jacobin Review, and that to the British Critic.

† In a few instances, the person, or tense, or an insignificant word for the sake of the connection, is altered, or the antecedent is put for the relative, but never (errors excepted) where such change can possibly affect the argument.

ticisms on the meaning of a few doubtful words; nothing is founded on consequences deduced from the opponent's doctrines, which he can fairly deny. Whatever is not proved by a whole body of evidence, rendered strong and invincible by the harmony and support of all its parts, and interpreted as it would be by plain honest men of sound understandings and sufficient information, shall be considered as not proved at all. It is therefore especially desired, that, on one part, and on the other, regard may be had to no UNSUPPORTED CHARGE; and that, "with what measure we mete, it may be measured to us again." (Matt. vii. 2.)

The *Churchmanship* of the persons under vindication being ascertained, a few things are offered on behalf of the CHURCH, and in defence of her genuine doctrines. That particular is fixed upon, and discussed at large, in regard for which, the chief prejudices against the rest of these doctrines, and their abettors, are pretended to be entertained; namely, the doctrine of *Good-Works*, or *Christian Morality*. Hence, it is intended to appear, that the characters in question, are *true Churchmen* of a *true Church*, and therefore worthy of the Title, in the highest sense. And if, in reality, this feeble effort should contribute to this end; if, through the blessing of God, it should, in any measure, cause the true principles of the Establishment to be more respected; if, in any degree, it should render it a more creditable thing to preach the *real doctrines* of the Church in the Church, the labour of the writer would be rewarded abundantly. This, he is confident, would be productive of proportionable good to both Church and State. For, without arraigning the principles of those who think otherwise, as *intentionally bad*, *only in the faithful promulgation of these doctrines* can he see any effectual opposition to the present alarming progress of infidelity and profligacy; and only in the promulgation of them *in strict conformity to the established plan*, can he expect any good effects of the pulpit, that are sober, general, and permanent; and that are not counteracted by a nearly proportionable degree of disorder and mischief. (p. ix—xi.)

The reader will have the author's plan before him at one view in the following

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CHAP. I.

The main question stated; and argued against the Assailants, from their CONDUCT IN SUBSCRIPTION,—their OWN CONCESSIONS,—and the COMPLAINTS OF SEVERAL EMINENT BISHOPS.

1. IN STATING THE QUESTION, the author quotes, or refers to, passages in the writings of Dr. Croft, Mr. Polwhele, Mr. Haggitt, Mr. Daubeny, and Mr. T. Ludlam, and in the British Critic and Anti-Jacobin Review, in which it is either asserted or implied, that some or other of the persons whom he defends, and those who think with them, *do not* teach according to the established doctrines of the Church, and that the rest of the Clergy *do*. The persons censured by some or other of these writers, by name, are Mr. Milner, Dr. Coulthurst, Mr. Romaine, Mr. Robinson, Mr. Hervey, Mr. H. Venn, Dr. Hawker, Dr. Knox, Mr. Wilberforce, Mr. Scott, Mr. Cecil, Mr. Goode, Mr. Cadogan, Mrs. More, &c.; and a few sweeping clauses draw in a far greater number, such as, to use Mr. Ludlam's words, "the whole tribe of those who call themselves *serious divines* and *gospel ministers*, and whom the world not unfrequently calls *methodists*."

The writer adds:—

It is now pretty clear then, both who are the parties, and what is the matter, really in de-

bate. And, however trite our subject may be, we are not, it appears, about to contend with a shadow. The Evangelical Teachers, of the description here specified, certainly *do* pretend to adhere strictly to the Doctrines of the Church, and *thus generally* is their claim denied, and the opposite one supported.

The question therefore is, whose pretensions, in this matter, are best founded? WHOSE DOCTRINES ARE REALLY THOSE OF OUR ARTICLES, HOMILIES, AND LITURGY? WHO, IN REALITY, TEACH THE DOCTRINES CONTAINED IN THESE FORMULARIES, AS THEY WERE FIRST DELIVERED BY OUR REFORMERS? (p. 17.)

2. "Now," says he, "that the *actual opinions and teachings* of many in the Church, do not coincide with the *express and obvious doctrines* of our Articles, appears from their CONDUCT RESPECTING SUBSCRIPTION to these Articles, and the methods they have recourse to, in order to reconcile themselves to this measure."—

"By some then, the Articles of our Church are considered as little more than ARTICLES OF PEACE, which are only *not to be contradicted* in our public ministrations; as mere proscriptions of certain sects and tenets which obtained at our first separation from Rome, and therefore *unmeaning* and *obsolete* in proportion as these particular sects and tenets have ceased to be dangerous; as "a mere form of admission into the Church;" (British Critic for Dec. 1799, p. 610,) or, denominate them what they please, a something which does not require from the Minister who subscribe them, the *actual belief* of the doctrines they contain." (p. 18.)

Under this class, Mr. O. quotes Bp. Watson, Dr. Thos. Balguy, and Archdeacon Paley; and he shews that the sentiments of Dr. Paley upon this subject are so understood by Mr. Gisborne, and are applauded by Mr. Polwhele, and the British Critic, while they are severely reprobated by the Anti-Jacobin Reviewers.

"By another class of these Divines, it is *acknowledged*, or all but acknowledged, that the established Confessions have actually experienced what they call, a TACIT REFORMATION. These persons represent our formularies of doctrine as having "a new and acquired sense;" and maintain, that in this sense they are conscientiously subscribed, *however different* it may be

from their *literal and primitive meaning.*" (p. 22.)

The leading patrons of this scheme are the late Archdeacon Powel, and Dr. Hey, formerly Norrisian Professor; after extracts from whose writings, the author adds:

While the rule of duty is preserved entire, many degrees of deviation from it are compatible with hopes of a return, but who will adhere to its original strictness after the standard of conduct is depressed? after they have a free license to depart from it?—And what is all this but saying, in effect, We do not even *pretend* to follow the interpretation of the Reformers; we do not acknowledge ourselves at all bound by *their sentiments*; we have a *new sense of our own*; the opinions of "those we account learned and judicious men" of the *present day*, is our standard? (p. 26, 27.)

"A third class of Subscribers may be mentioned, who wholly disapprove of this UNLIMITED LATITUDE of interpretation; but who nevertheless plead for liberty upon, what they call, the "mysterious and difficult doctrines;" talk of *retrenchment* and *alteration*, and by other means discover, that there are *some things* in the Articles to which they do not cordially subscribe." (p. 27.)

"The Divines already noticed," Mr. O. remarks, "are unanimous in thus far expressing their dissatisfaction with the Established Creed," and supports this by quotations from Dr. Balguy, Dr. Hey, Dr. Ridley, and Bishop Warburton; to the writings of which prelate we are referred by Mr. Ludlam, Mr. Polwhele, Mr. Clapham, Dr. Croft, &c., for correction and instruction in orthodoxy; and Dr. Croft himself expressly declares, that some of the Articles lean to the side of enthusiasm, and this is said, too, of the fundamental Articles on Grace, Faith, and Good Works.

The writer thus concludes this part of the chapter:—

On *whatever* grounds then these various modes of treating the established confessions are built; such a procedure certainly does not resemble the conduct of those who adhere to the *express and obvious doctrines* of these formularies. Will they pretend to believe and teach the doctrines contained in the Articles, who do not consider them as *propositions to be believed*, but articles only not to be publicly contradicted; *mere proscriptions* of Papists, Anabaptists, and Puritans? Can they be supposed to preach according to the *primitive*

signification of these Articles, who tell us expressly that they have *a new and acquired sense*, in which they may be honestly subscribed? Is it credible that *they* should "teach them as they were first delivered by our Reformers," who lament, that in consequence of the errors of those times, the Articles contain so many things which are *objectionable*, and which want reforming? These are all methods of viewing and representing the subject which they find no sort of occasion for, who *really adhere to the plain and natural meaning* of the Articles, as they are illustrated by the known sentiments, and other writings of the Reformers, (p. 30.)

3. Mr. Overton proceeds to state various **concessions** of the British Critic, of Dr. Hey, of Bishop Warburton, of Bishop Shipley, of Arch^o. Paley, of Dr. Croft, and of the Anti-Jacobin Reviewers; in all which it is declared or implied, that a defection from the primitive doctrines of the Church has taken place among many of her Ministers. He, therefore, proceeds:—

Surely then, all these Gentlemen forget themselves, when they so indignantly "reprobate" and "spurn" the mention of this circumstance by others. (See Croft's Strictures on Paley, &c. p. 145; Clapham's Ser. at Boroughbridge, p. 28; Daubeney's Appendix, p. 622; &c.) If there is *not* a foundation for the charge, why are they thus guilty of *slander*ing their brethren? Why, in all these ways, do they contribute towards the support and propagation of such an idea? If there is a foundation for it, and if this conduct is, as they here say, "JUSTLY THOUGHT TO BE A GREAT AND CRYING ABUSE," why do they on other occasions so vehemently deny it? And why may not *others*, who view the matter in this light, openly lament it as well as themselves? What constitutes that conduct weakness, and enthusiasm, and reviling, in *some* ministers in the church, which is not such in others? And if, in reality, they do not perceive a *nearer* resemblance between our doctrines and those of the *church*, why do they thus characterise them by the *same epithet*? And why do they say, "that the Articles lean to our side of the question?"

Nor can our conclusion be evaded by saying, that *their* observations are confined within much narrower limits. Some of our writers, doubtless, may have expressed themselves in *too general terms*. It was natural for men under their circumstances, and experiencing their treatment, to do so. The persons, however, censured in the passages just quoted, are "The Clergy," "our ablest Divines."— "Our Preachers," "the English Divines," &c. expressions which extend the conduct in question far beyond what this work undertakes. (p. 35, 36.)

4. But, as the opposers of our doctrines would be thought to have great respect for the judgment of our Bish-

ops, and wish to charge us with a dereliction of our duty towards these Dignitaries of the Church. (See Anti-Jac. Rev. April 1799. p. 364.)—Let us hear the **OPINION** of some of our most active and eminent PRELATES on the subject we are discussing." (p. 36.)

On this subject the following important passage is quoted from Archbishop Secker, in one of his Charges to the Clergy:—

"To improve the people effectually,—you must be assiduous in teaching the principles not only of virtue and natural religion, but of THE GOSPEL; and of the gospel, not as ALMOST EXPLAINED AWAY by modern refiners, but 'as the truth is in Jesus;' as it is taught by the Church of which you are members; as you have engaged by your subscriptions and declarations, that you will teach it yourselves.—You must preach to them faith in the ever-blessed Trinity;—you must set forth the original corruption of our nature; our redemption according to God's eternal purpose in Christ, by the sacrifice of the cross; our sanctification by the influences of the Divine Spirit; the insufficiency of good works, and the efficacy of faith to salvation.—

"The *truth*, I fear, is, that MANY IF NOT MOST OF US have dwelt too little on these doctrines in our sermons,—partly from not having studied Theology deeply enough to treat of them ably and beneficially: God grant it may never have been for want of inwardly experiencing their importance.—But whatever be the cause, *the effect has been lamentable*.—Our people have grown less and less mindful, first of the *distinguishing* Articles of their Creed, then, as will always be the case, of that one which they hold in common with the heathens;—flattering themselves, that what they are pleased to call a moral and harmless life, though far from being either, is the one thing needful.—Reflections have been made upon us—on account of these things, by Deists, Papists, Brethren of our own, &c. (Ch. I. p. 79, Watson's Tracts, Vol. 6)"

Quotations from Bishop Horsley, from Bishop Horne, and from the Bishop of Durham, speak clearly and forcibly the conviction of these eminent prelates, that the great doctrines of the Gospel have, with very pernicious consequences resulting therefrom, been too much excluded from many of our pulpits. A quotation from the Bishop of London implies the same conviction in his lordship's mind; and another from the Bishop of Lincoln implies, that the Articles were not always dealt with fairly and honestly, and, at the same time, quashes, at a stroke, all the casuistry employed to evade their plain meaning, and to justify subscription

without actual belief, the Bishop declaring that they "are to be subscribed in their PLAIN AND OBVIOUS SENSE, and assent is to be given to them SIMPLY AND UNEQUIVOCALLY;" adding, that, "NO SPECIES WHATEVER OF EVASION, SUBTERFUGE, OR RESERVE IS TO BE ALLOWED, OR CAN BE PRACTISED, WITHOUT IMMINENT DANGER OF INCURRING THE WRATH OF GOD." (*Elem. of Theol.* Vol. ii. p. 22, 23.)

Our author thus concludes this chapter:

And is there after all *no ground* for this complaint? Do not these distinguished Heads and Champions of the Church, after "the most diligent view," *understand* the subject? Or are they guilty of "gross misrepresentation?" Is this "the raving of enthusiasm?" Or will the British Critic and Mr. Daubeny call this "the revilings of sectaries?" (Brit. Crit. September, 1797, p. 302; Guide to the Church, p. 324, 378.) Men indeed may *say* what they please, and when they please *contradict* at one time what they *affirm* at another. Thus however does it appear,

That one class of these Divines in *vindicating* such a conduct, another in *confessing* it, and our Bishops in *lamenting* it, conspire to *establish the fact*, in opposition to our Assailants, that *many* of them have not adhered to the *obvious doctrines of the Articles*; or in other words, do not *preach so evangelically* as these forms:—And thus, on the other hand, do we *profess* to adhere to their *plain meaning*; thus is it *confessed* that the Articles lean to our side of the question; and thus do these eminent Prelates recommend, with all their energy, the very style of preaching by which we are characterized, for which we are *calumniated*, and which *only* we would here *vindicate*

The importance of our subject, however, it is presumed, may justify its more full discussion. Let the reader then only exercise a little patience, and he shall be fully satisfied on the question. (p. 42, 43.)

(*To be continued.*)

II. *A Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese, in July 1801, by SHUTE, BISHOP OF DURHAM, 4to. pp. 23. 1s. 6d.—Hatchard, &c. 1802.*

IT is with peculiar satisfaction that we introduce to the notice of our readers, at the commencement of our labours, a discourse, honourable to the piety and eloquence of the distinguished prelate who delivered it, and well calculated to produce the happiest effects on the minds of those to whom it was addressed.

The attention of the Clergy of the Diocese of Durham, is, first of all, directed by his Lordship to the moment-

ous state of affairs which existed at the commencement of the present century. He points out our situation, as a nation defended by divine Providence from the calamities which had overspread the greater part of Europe; advert to the blessings derived from a national establishment of Christianity; a system of laws affording liberty and protection to all; a succession of splendid and important victories; and a monarch "whose virtues have been the palladium of our internal peace and security." (p. 1, 2.) In tracing the origin of the revolutionary spirit, his Lordship regards Popery, considered as a corruption of Christianity, as the pernicious source and spring of those wild opinions, which actuated the framers and agents of the French Revolution; and hence he infers the "necessity of cultivating the pure principles of the Gospel, and of studying the means of promoting, in ourselves and others, a truly spiritual religion." "Spiritual religion," says his Lordship, "is a sincere devotion of the mind to God; an humble resignation to all his dispensations; an universal and unvaried obedience to his will. That this is very far from the religion of the world, very little experience is necessary to discover, and it is certainly no breach of charity to assert. Yet we know that it ought to be the rule of every Christian's conduct; that it is the surest source of every thing most dear and permanent in earthly happiness, and the only security for happiness hereafter," (p. 3, 4). A religion, thus elevated in its object and holy in its end, differing widely from the dreams of a vain philosophy, and the inadequate or erroneous representations of half-taught moralizers, must necessarily encounter much opposition from the world at large, and from the corrupt heart of the unrenewed man.

The pious author of the Charge before us, proceeds, accordingly, to lay, before his Clergy some of those impediments, which tend powerfully to obstruct the progress and success of spiritual religion.

As the First of these impediments, his Lordship mentions, "the weakness of the religious principle, which in other and in more scriptural language,

is termed want of faith." "Faith," continues his Lordship, "is the life and spirit of every thing which relates to religion.—From faith, the Apostles derived their power to work miracles. To faith, the sick owed their recovery from the disorders of the body; to faith, we must owe our recovery from the more malignant diseases of the mind here, and our security from the sentence to be denounced against them hereafter.—Without a lively impression of faith prayer becomes a mockery, and ordinances mere formality." (p. 4, 5.)

We quote these animated passages with pleasure, since it has been greatly the practice of unbelievers in general, and of many whose sacred character might have excited the hope of meeting with more correct notions of Christianity, to treat the faith of a Christian, of which such excellent things are spoken in Scripture, as exercised upon mysterious themes, or unimportant speculations. That a true and living faith in the Lord Jesus Christ, as the sole meritorious cause of our acceptance with God, is absolutely necessary to the salvation of those to whom the Gospel is preached, is one of the most prominent doctrines in the Holy Scriptures; and forms an important portion of those invaluable truths, which our venerable Reformers rescued from the corruptions of Popery.

The faith, however, for which the Bishop of Durham contends, is not an inactive, inefficient quality; it is a lively principle, conducting the possessor in a course of obedience to the precepts of our Saviour, and making him "zealous of good works." "If," says his Lordship, "faith does not act as a principle of good works, it is not the true faith." "There cannot be an enemy more hostile to Christ, than the advocate for faith without good works." "It seems—incredible, that any one, who is at all acquainted with the Scriptures, should maintain that we can be saved without good works; but as such a pernicious error has existed, as it may still, and actually does exist, a zealous pastor cannot too diligently inculcate the vanity of all religious professions, without moral goodness." (p. 5, 6.)

That such errors as the Bishop of

Durham here reprehends, have prevailed, and do still prevail, we most sincerely regret; and we regard those who disunite faith from obedience, teaching that believers in Christ are emancipated from all moral obligations, as the most dangerous corrupters of the Gospel. Yet we cannot forbear expressing a hope, that good people may have sometimes misunderstood one another, when discussing this subject, and that the use of phrases ill-defined, and of indeterminate expressions, have tended to widen the breach, and to animate the spirit of controversy.

We trust that it will not be interpreted into any want of respect for the venerable author of the Charge, if we express a wish, that his Lordship had given a more copious and explicit view of the doctrine of a sinner's justification before God. The Antinomian error, which is opposed in the Charge, prevails chiefly among the Sectaries; but a most important deviation from the language of the Holy Scriptures, and of the Articles and Homilies, is strikingly apparent in the discourses of too many of the Clergy of the Established Church, and well deserves the animadversion of this pious and enlightened prelate.

As farther impediments to spiritual religion, his Lordship mentions, "Ignorance of the Scriptures—the fear of singularity—a supine acquiescence in the customs of the world—the fear of being thought over religious—prejudice—acquiescence in the customs of others, well reputed in the world—worldly mindedness." (p. 7, 8, 9, 10.) "But," he proceeds, "I should ill discharge what I owe to you, and to my own conscience, if I did not add, that the force of all other impediments may be increased, perhaps in a tenfold degree, by a want of spiritual instruction and conduct in him who should be their guide to truth, and whose example should give activity to their duties, and spirituality to their hopes and views." (p. 11.)

As the principal means of cultivating this spiritual religion, the Bishop exhorts his Clergy to inculcate "the first principles of the Oracles of God." They should not only be taught that the foundation of all true religion must

be laid in the knowledge of God and OURSELVES—but they should be habituated to a familiar acquaintance with those doctrines, which are to be held as subjects of primary importance in each branch. They should also be accustomed to consider *Faith* as the beginning and end of all religion; the originating and perfecting principle of holiness and a good life; as that without which no man can come to God; no man can please God; no man can partake of the promises of God." (p. 14, 15.) He then proceeds to urge the necessity of sanctification; the great importance of studying the Sacred Scriptures; and from these divine records, from a view of the world, and an examination of our own hearts, to learn the deplorable corruption and degeneracy of human nature.

"Upon this foundation," a knowledge of our moral depravity, his Lordship farther instructs us, "may be built those humiliating considerations, which are most in consonance with the end of our Saviour's coming." (p. 17.) As a doctrine necessarily connected with the preceding, he then advert's to the change wrought in every penitent believer, "which constitutes the *new birth*, and is the source of every spiritual comfort here, and all our hopes hereafter." (p. 17.) The concluding sentences of this part of the Charge are too interesting to be omitted. "With these important truths in view, *Charity* will become a comprehensive and efficacious principle. As faith is the first principle of religion, charity is the first principle of morals. Christ has taught us, that from this springs the whole law of religion and morality; and St. Paul has deduced from it the main branches of christian virtue." "If these subjects are frequently and forcibly impressed upon your congregations, they will more readily perceive, what is indispensable to the love of God and religion; the value of their immortal souls, and the comparative nothingness of all earthly good." (p. 17.)

The remaining pages are chiefly occupied with directions to the Clergy, pointing out the mode of fulfilling their duty with the greatest probability of success. They are exhorted to cultivate a devotional spirit: to study the

Ordination Service, both as a covenant and as a rule of duty; to exercise zeal in the discharge of their office; and above all things, to preach the doctrines peculiar to Christianity, the whole Gospel undiminished and undisguised." (p. 21.)

There is so much to commend and admire in this evangelical composition, that it is with the utmost respect we venture to suggest a doubt, whether one or two passages may not be liable to misconception, by those who have not the advantage of being more fully acquainted with his Lordship's sentiments on the subject of faith. Our readers will have observed, that the learned and venerable author of the Charge, insists strongly on the importance and necessity of faith, as a Christian grace: yet if we have not misapprehended his meaning, the term *Faith* is not always strictly employed in the same sense: for instance, (p. 15.) *Faith* is said to be "the originating and perfecting principle of holiness and a good life;...that without which no man can come to God; no man can please God; no man can partake of the promises of God." The faith of which these things can be said, we understand to be that faith by which a sinner is justified before God; the great effect and benefit of which terminates in the believer himself. But when we are taught that "a minister of religion may fail in the effect of his most laborious services, for want of faith; for want of that which is not more necessary to the instruction of his flock, than it will finally be to his own salvation," (p. 15.), we conceive that the term *Faith*, in this connexion, only implies that a minister should steadfastly believe the doctrines he delivers, or his labours will not be productive of benefit to his hearers. To believe the Gospel in this sense, is to give credit to the testimony adduced for the authenticity of the Sacred Writings; but to be a believer, in the former sense, imports a real moral change in the mind of him who believes.

Again, it is said, (p. 4), "From faith, the Apostles derived their power to work miracles: to faith, the sick owed their recovery from the disorders of the body; to faith, we must owe our recovery from the more malignant dis-

eases of the mind here, and our security from the sentence to be denounced against them hereafter.'* With all deference to the learned author, we conceive that the faith by which supernatural effects were wrought, and diseased persons were rendered suitable recipients of the divine bounty, did not necessarily comprise an actual regeneration of mind, either in the agent or the suppliant. If such a consequence were uniformly involved, then all those who conferred or received physical benefits by virtue of the divine agency, were likewise the subjects of the renovating grace of God. Faith, regarded as an act of the understanding, is an assent to that which is credible on the evidence of testimony. A man may, therefore, believe the records of the Gospel, as he believes the Commentaries of Cæsar, with a firm historical faith; but this would be, we conceive, a very inadequate description of that faith by which the Apostle declares we are to be saved; and may exist in a mind that is still "in the gall of bitterness, and in the bond of iniquity." If the Gospel of Jesus Christ presented nothing more than simple truth to us, one single act of the mind, a firm assent to it, would include the whole of our duty in this respect; but since goodness as well as truth, are unfolded to our contemplation, a more complex act of the mind is necessary to our reception of it. Hence, in consistency with the language of our Homilies and first Reformers, justifying faith includes not only assent, but trust, dependence, a cordial acceptance of the Lord Jesus Christ in his several offices of Prophet, Priest and King. Now if true faith be inseparably connected with the holy dispositions, which a receiving of the Lord Jesus Christ must inevitably include, it will follow undeniably, that no ungodly man can have real evangelical faith, since its existence is ever conjoined with moral goodness.

It may be urged farther, in defence of this representation, that a mere historical faith may be obtained by the unassisted powers of the natural man; whereas the faith of the Gospel, that by which a sinner is justified, is described in the Sacred Scriptures, as the peculiar work of the Holy Spirit.

We cannot conclude this Article without expressing our hopes and our wishes, that this admirable Charge may be widely diffused through the Christian world; and we congratulate our age and nation on the merciful dispensation of divine Providence, by which its pious author was elevated to his conspicuous station of dignity and usefulness.

III. *A Familiar Survey of the Christian Religion, and of History, as connected with the Introduction of Christianity, and with its Progress to the present Time; intended primarily for the Use of young Persons, of either Sex, during the course of Public or Private Education.* Third Edition corrected: by THOMAS GISBORNE, A. M. 8vo 8s. London, Cadell and Davies, pp. xv. and 542.

IT will not be expected that we should enter minutely on the analysis of a work, which has already, for more than two years, been favoured with the most unequivocal marks of public approbation. Strongly impressed, however, with a sense of its excellence and utility, we are not willing to delay for a single number the opportunity of adding our tribute of commendation, which the recent appearance of a third edition, seems very fairly to afford us. Such a production was, certainly much wanted; and we are happy to say that in our opinion, the want has been supplied by Mr. Gisborne, in a manner which cannot fail to yield general satisfaction. It is a plain and familiar, but an able and judicious survey of the most momentous of all subjects. It gives a succinct and accurate account of the history and progress of true religion, from the creation of the world to the present times; together with a lucid and convincing summary of the evidences in its favour: exhibits the distinguishing features of Christianity in a just and impressive point of view; and describes, with great candour and impartiality, the various opinions which agitate the Christian world.

That the reader, however, may have a more distinct idea of the nature of this important work, we here insert the Table of Contents.

CHAP. I. *Summary view of the State of Mankind, from the Creation of the World to the Calling of Abraham, (p. 1.)—II. Summary*

View of the Origin of the Jewish Race, and of the History of that People, to the Death of Moses, (p. 25.)—III. Summary View of the History of the Jews, from the Death of Moses to the present Time, (p. 56.)—IV. On the Books of the Old Testament, (p. 132.)—V. On the Books of the New Testament, (p. 179.)—VI. Summary of the Evidence of the Christian Religion, (p. 235.)—VII. On the Leading Doctrines of the Christian Religion, (p. 264.)—VIII. On the Character of Jesus Christ, (p. 312.)—IX. On the History of Christianity, to the Subversion of the Western Empire, (p. 335.)—X. On the History of Christianity, from the Subversion of the Western Empire to the End of the Thirteenth Century, (p. 381.)—XI. Continuation of Christian History to the Present Time, (p. 442.)—XII. On the Forms of Church-Government and Ecclesiastical Establishments, (p. 495.)—XIII. Conclusion, (p. 509.)

From the foregoing table it will be readily seen, that the magnitude of the objects which are embraced by Mr. Gisborne's plan cannot fail to make the work interesting to every serious inquirer after truth; and we do not hesitate to say, that the ability with which that plan has been executed, fully entitles it to a place in the library of every Christian school, and even of every Christian family. It is, indeed, primarily designed for the young, but we scruple not to recommend it to persons of every age and description. It has this peculiar excellence, as an elementary book, that in what respects doctrines, it confines itself to points that are essential, and can afford no just ground of offence to any individual, who agrees with our Church in those two grand fundamental axioms: 1. That the salvation of fallen man is entirely the effect of divine grace. 2. That his final perdition is entirely to be ascribed to himself.

Mr. Gisborne's style is sufficiently known to the public, and it maintains throughout the work before us, the same character of perspicuity, accuracy, and neatness, by which his former publications have been distinguished.

We are bound in justice to the author, to make one more remark before we close this article. Although his more immediate purpose, in the present production, be to inform the mind, he yet seems to have a nobler aim continually in view; and so far as the nature and limits of the work will allow,

* Christ. Observ. No. 1.

he neglects no fair opportunity of introducing such practical reflections, as are calculated to influence the heart, and to remind us that religion has to do not with the understanding only, but with the affections; that it is not a matter of speculation, or a mere ornamental adjunct, but a thing to be cordially believed, and uniformly practised; an affair of everlasting moment; the only essential and indispensable requisite to our true happiness either here or hereafter.

IV. SELF EMPLOYMENT IN SECRET, left under the Hand Writing of the Rev. Mr. Corbett, late of Chichester; a new edition, by WILLIAM UNWIN, A. M. Rector of Stock cum Rainsden Belhouse, Essex. 12mo. 10d. Rivingtons.

WE embrace the earliest opportunity of announcing to the public a new edition of this valuable little tract; to the extensive circulation of which we should be happy to contribute, by every means in our power. It affords a just and striking specimen of what is properly implied in the term Experimental Religion, or in other words, of the effect produced on the heart and life by Christian Principles, when cordially embraced, and kept steadily in view. The soundness of the writer's reflections, the practical utility of his rules, his knowledge of the human heart, and the sincerity he manifests in examining his own; his deep and unaffected humility, his calm submission and cheerful resignation under severe and protracted pain, and the genuine piety which is displayed throughout the whole of his work; cannot fail both to please and edify every mind formed to appreciate and relish what is excellent. We make no extracts from it, because we should be at some loss in selecting where every sentence claims attention; but we recommend it, without reserve, to the perusal of all who feel the importance of self-knowledge, who wish to have their devotion animated, their faith confirmed, their hope enlivened, or their deficiency in Christian tempers discovered and reproved, as a production admirably calculated under the divine blessing, to promote all these invaluable purposes.

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II. REVIEW OF REVIEWS, &c. &c.

* * * A watchful eye will be kept, in this division of our *Miscellany*, over the chief Periodical Publications; and we hope, that nothing in them, destructive of sound principles, will escape due animadversion, so far as the limits of this work will allow. It is our purpose to vindicate Christianity and its friends, from the misconceptions and misrepresentations to which these works sometimes give birth or currency; and we shall be ready to admit any fair and manly strictures of our Correspondents, which may have the same tendency. Before we proceed to the main business of this part of our undertaking, we shall give the reader a general view of the origin, advantages, disadvantages, and importance of Literary Journals; which will be followed by some account of the history and principles of the chief Periodical Works among ourselves. We begin with,

THE ORIGIN, ADVANTAGES, DISADVANTAGES, AND IMPORTANCE OF LITERARY JOURNALS.

Qui alterum incusat probri, eum ipsum se intueri oportet. PLAUT.

THOSE periodical accounts of the labours and productions of the learned, which we now call *Reviews*, owe their ORIGIN to France. The first work of this kind was published in 1665, by De Sallo, ecclesiastical counsellor in the parliament of Paris, under the title of *Journal des Scavans*. The new species of publication was well received; translated into various languages; and, in a short period, imitated in Italy, Germany, and the greatest part of Europe. Among the principal of the foreign journals which succeeded its commencement, are mentioned, the *Journal* of Abbot Nazari, established at Rome, in 1668; the *Mercury of France*; the *Acta Eruditorum*, first published at Leipsic, in 1682, by Menkenius; the celebrated *Nouvelles de la Republique de Lettres* of Bayle, set on foot at Rotterdam, in 1684; the *History of the works of the learned*, by M. Basnage, begun in 1686; the *Bibliotheques* of Le Clerc; &c. &c. Histories of these journals are written by Juncker, Camusat, Wolfius, and others. A large enumeration of them may also be found in Hutton's *Philosophical and Mathematical Dictionary*.

Short periodical publications are said to have first obtained in *England*, during the civil war. But the *Mercuries* of those unhappy times chiefly consist of political and ecclesiastical controversy, and are little attentive to the interests of letters. Nor can any very honourable mention be made of the *Observators*, *Rehearsals*, and other occasional compositions, by which they were immediately succeeded. For some time, the Royal Society, which was instituted soon after the Restoration, pub-

lished at the end of each number of the *Philosophical Transactions*, an account of such books as related to objects of science. These transactions may therefore be considered a kind of *philosophical journal*; and, with the publications of other similar institutions, have frequently been classed among literary journals. In 1699, a *History of the Works of the learned* was undertaken at London. In 1708 began the *Censura Temporum*. In 1710, M. De la Roche formed his English journal, entitled *Memoirs of Literature*. This work was conducted by M. R. about four years. It was continued by Mr. Reid; and, afterwards, by others, under the title of *The present state of the Republic of Letters*. Many valuable criticisms appeared, at nearly the same time, in the *Tatler* and *Spectator*; and, at a more advanced season, in the *Rambler* and *Adventurer*, and other similar periodical publications. About the middle of the last century, literary intelligence, with accounts and characters of new publications, became common in *Magazines*, *Registers*, and *Chronicles*: and then also, under their present name and form, commenced the first of our *Reviews*. In 1757, Dr. Johnson observes, "A literary journal was for a long time among the deficiencies of English literature; but we have now, amongst other disturbers of human quiet, a numerous body of reviewers and remarkers." From that period to the present time, this description of writers have been multiplying; especially during the latter part of the interval; and now their works are the *order of the day*. Every book society is furnished with the *Reviews*. They

are among the first articles of circulation in every circulating library.

The ADVANTAGES of well-principled and well-conducted Reviews, are numerous. They are highly useful to the scholar, as, containing a history of modern literature; directing his attention to works of merit; and, in some degree, assisting his judgment in the choice of authors. They disseminate, in a cheap, and easy, and most successful manner, general information on subjects of the first importance, among those who have not leisure, or inclination, or talents, for deeper research; or who do not aspire after more solid erudition. They furnish, to every class of readers, an excellent literary amusement. They infuse literary curiosity, and tend to excite a general appetite for knowledge. They correct the public taste; and teach every adventurer in the republic of letters to keep on some terms with the established laws of propriety: and, in cases where penal laws do not readily interfere, they are a powerful and useful restraint upon the licentiousness of the press, in other points of view.

It must, however, be confessed, that, in the ordinary course of things, this description of publications are accompanied with several DISADVANTAGES. In common with all *abridgements*, *extracts*, and *beauties* of authors, they have a tendency to make *superficial scholars*. A "royal way" being hence furnished to general information, and the appearance of erudition, many will neglect original authors, and attempt "to unite the reputation of knowledge with the pleasures of idleness." He must, however, dig deeper who finds the true ore. This "little learning," thus hastily ac-

quired, is by no means so useful, either to the possessor or the public, as that which costs the lawful price of time and labour. Sometimes it is indeed "a dangerous thing;" enabling those to talk, whom it cannot teach to judge; affording "information sufficient to elate vanity, and stiffen obstinacy, but too little to enlarge the mind into complete skill for full comprehension." There is danger also, lest such works should cramp that freedom of genius and thought, which is requisite to successful exertion, or the honest promulgation of truth. Few writers can be supposed indifferent to public opinion. With many, fame may be a leading object. But the sentiments of those who are to arraign and judge them at the bar of the public being known, their verdict can be anticipated; and hence an author is under a temptation to accommodate his work to the taste of these critics, instead of following the pure dictates of genius and truth. But, the greatest inconvenience attending these publications, is, they are exceedingly liable to be abused by the conductors of them. "Some critics," a learned Doctor has observed, "give, others sell their talents." Some are the mere tools of party; others write for bread; all of them, as men, have their own peculiar views, and prejudices, and connections. Seldom therefore, under such circumstances, can impartial criticism be expected; and duped indeed are those readers, who implicitly rely on their verdicts. He is little qualified for perusing such writers with advantage, who is not aware, that their statements should, generally, rather be considered as the pleadings of advocates, than as the decisions of judges.

(To be continued.)

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

* * Under this head we shall collect together a variety of amusing and interesting details concerning Letters and Philosophy. It will contain NOTICES OF NEW WORKS; STRICTURES UPON THE PLANS OF NEW WORKS; REPORTS OF NEW INVENTIONS, PHILOSOPHICAL DISCOVERIES, AND CURIOUS EXPERIMENTS; SKETCHES OF THE PROCEEDINGS OF LEARNED SOCIETIES, &c. The principal Literary and Scientific Journals, both British and Foreign, will be carefully searched for materials; and it is intended that this division of our Work shall furnish a brief but satisfactory view of the state and progress of Science and Letters throughout the civilized world. Many articles must be inserted upon the authority of the works from which we extract them, particularly those with respect to foreign science and literature; but when articles of a suspicious or doubtful nature occur in our own prints and journals, whether on these subjects or any other in which we copy them, we shall take greater pains to ascertain their authenticity than seem in some cases to have been employed; and this may occasion us to defer them longer than

similar publications, and sometimes wholly to omit them; after all, however, we may be betrayed into the insertion of articles which are not authentic, but whenever this shall be discovered, we shall be ready to acknowledge it.

 *Authentic communications will be thankfully received.*

GREAT BRITAIN.

An Essay on Paper Credit, by HENRY THORNTON, Esq. M. P. is expected to appear in a few days.

A volume of Sermons, by the Rev. THOMAS GISBORNE, is in the press.

The sixth volume of the Transactions of the LINNÆAN SOCIETY is soon to be published.

A quarto edition of CHAMBERS'S CYCLOPÆDIA began to be published on the 2d January. It is proposed to comprise it in about twenty volumes, at £1. 16s. per vol. in boards. From the course of publication, it will take thirteen years to complete it. Numerous and elegant plates, engraved by Mess. Milton and Lowry, will accompany the work. It is to comprehend all modern discoveries and improvements; and will have the articles of Biography, Geography, and History, in addition to those contained in the former editions. Dr. REES has the conduct of this edition, as of the last; and is assisted, in the departments adapted to their professions or pursuits, by Drs. Dickson, Stokes, Bradley, Bland, and Burney, and by Messrs. Abernethy, Macartney, Morgan, Porden, Aikin, Russell, Bacon, Blair, and Blaine. A preference seems to have arisen among most readers, since the publication of the last edition of this work, for a collection of treatises in one alphabet, after the manner of the Encyclopædia Britannica. This preference may in part have arisen from the sound principles of the last-mentioned publication, and the popular and useful manner in which it is executed, and has been both indicated and no doubt confirmed by its prodigious sale. The present work has certainly a strong prejudice on this subject to encounter, but it is fair that the editors should speak for themselves:—

“In forming the general plan of this work, the Editor, availing himself of considerable experience in this department of literary labour, and of the opinion of many judicious friends, has determined to adopt that, which, after much reflection on his own part, and the advice of competent judges, seems best adapted to the design of communicating knowledge by means of a dictionary.—

Whatever may be the advantage resulting from separate dictionaries appropriate to each particular science, which is the plan of the French Encyclopædie, or from distinct treatises introduced in a dictionary of one alphabet, which is the plan that has been adopted by other modern compilers of works of this kind, the inconvenience and perplexity that attend the multiplication of alphabets, whether they occur in different serieses of volumes, or in the form of an index at the close of each treatise, will furnish an objection against this mode of arrangement, which will not be easy to obviate. In a work of such magnitude as the French Dictionary, consisting already of above an hundred volumes, and of undetermined extent, the best treatises that have been written, or that may be written, on each subject, may be introduced; and the work itself may be a complete library, and supersede the necessity of recurring to any other. But in a publication of limited compass, such as booksellers may undertake, and the general class of readers purchase, it is hardly possible to combine separate articles, sufficiently instructive, with treatises equally comprehensive and complete. To those who usually consult dictionaries for information, this plan, we are persuaded, is by no means the most eligible. If they wish to extend their knowledge beyond the limits to which a dictionary must necessarily restrict it, they will recur to appropriate treatises for the purpose; and the dictionary should furnish them with the necessary references. A dictionary is intended for communicating knowledge in an easy and expeditious manner; and it is desirable, that the several articles should be so full and comprehensive, as to afford sufficient instruction on the subjects to which they relate, without the necessity of recurring to another dictionary, or to an index, for further information. It may be said, indeed, that the sciences are thus mutilated and mangled; and that it is impossible to preserve their unity without discussing each in a separate treatise. We readily allow that this is an inconvenience inseparable from the form of a dictionary; but

at the same time we think, that this may be remedied in a very considerable degree by that kind of ramification of the principal subject, which, with suitable references, will lead the reader to subordinate articles, that form, by their mutual connection and dependence, an aggregate or whole, superseding in all common cases the necessity of a distinct treatise. These references, when judiciously distributed and arranged, will serve, like the index of a book, but much more effectually, to lead the reader from one subject to another; they will enable him to perceive their relation to each other; and they will direct him how to collect and combine the dispersed parts of any science into one entire and regular system. Each article will afford him, as it were, a distinct lecture, and he may pursue the same course of study by the means now suggested, or vary it as he thinks proper. Upon the whole, the advantage of separate treatises under each head of science, such as the limits of a dictionary will allow, seems to be more imaginary than real; more especially as the want of them may be supplied in the manner that has been mentioned; by also enlarging on the subordinate articles, by directing the reader to suitable treatises already extant, and by a scientific index, which it is our purpose to annex at the close of this work."

We wish not to form any invidious comparisons between the two great rival works, but it is our duty to say, as watching over the dearest interests of the public, that readers are much more likely to be preserved from error, and instructed and confirmed in religious truth, by the *Encyclopædia Britannica*, than by the present undertaking, if this edition be conducted upon the plan and principles of the former. We speak not of the scientific parts of the *Cyclopædia*, which are certainly executed in the former edition with great ability.

Lord GRENVILLE and his brothers lately printed a splendid edition of Homer, and after taking off a limited number of copies, the press was broken up.

Sir JOHN SINCLAIR is preparing for the press his *History of the revenue of the British Empire*, brought down to the present period.

Mr. MARKHAM, many of whose in-

genious and valuable productions enrich the volumes of the Linnæan transactions, has in the press a work entitled *Entomologia Britannica*, which must prove highly acceptable to the scientific admirers of natural history.

Lord SPENCER lately gave 120 guineas for an original copy of *Dante*, printed in 1472; and his Lordship has been offered 13000*l.* for his collection of original editions of Italian classics.

A telescope of the value of eleven thousand pounds sterling, has just been shipped in the river for the Royal Observatory, at Madrid. It was made under the direction of Dr. HERSCHELL, and it fills so many packages as to freight the whole of a small ship.

Mr. PRATT, of Suffolk, who has been in Egypt, has produced a hatch of 67 chickens, without the eggs being sat upon by hens. The method he used was the same as that pursued in Egypt, by moderate heat. The little animals are now three weeks old, healthy, and by preserving a proper temperature of heat, seem not to thrive the less for being motherless.

Earl of Berkeley, Lord Lieutenant of the county of Gloucester; Countess of Berkeley, Marquis of Worcester, Lord Dursley, Lord Ducie, Hon. Mr. Moreton, Lady Frances Moreton, Lord Sherborne, Lady Sherborne, Hon. Mr. Dutton, &c. are subscribers to the amount of five guineas each, for the purchase of a piece of plate, to be presented to Dr. JENNER for his discovery of *Vaccine Inoculation*.

At the annual meeting of the Mathematical Society, in London, in commemoration of the birth of the illustrious Newton, a silver cup and cover, of the value of twenty guineas, was presented to Mr. FLETCHER, one of the members of that body. The president, in a concise speech, adverted to the various objects of the institution, the influence of the sciences in promoting the happiness of mankind, and the utility of the academical establishments.

As some workmen were digging a well near Dover, they discovered a large iron bust of JULIUS CÆSAR, with this inscription: *Julius Cæsar, Ann. Rom. 384*; supposed to have been brought over by the Romans, when

they disembarked in England under that illustrious conqueror. This article is copied from a provincial paper, but a foreign journal censures it very justly as false intelligence, the name of the person and the date entirely disagreeing with each other; not to mention the improbability of a bust of iron being so long preserved under such circumstances.

FRANCE.

Attention has been lately paid in France to the amelioration of the breed of cattle. A number of the finest bulls have been brought from Switzerland, and distributed by the Minister of the Interior among the farmers of La Vendée, with injunctions to permit every person to breed from them. But the attention bestowed on sheep is still superior—a select number of shepherds, taken in turns from the departments, are instructed at Alfort in the anatomy of the sheep; the best mode of bringing up that useful but delicate animal; the nature and cure of the diseases incident to it; and the best mode of applying bandages and performing operations in case of accident. When the course of education at Alfort is completed, and the capacity of the young men ascertained by examination, they are sent for a short time to observe the practice in the National flocks of Rambouillet; from thence they return home to spread their knowledge through the country, and make room for a succession from the other departments.

The MUSEUM OF NATURAL HISTORY in Paris will soon possess a human skeleton which has all the articulations ankylosed. The unfortunate being from whose body this curious specimen in osteology has been taken, was named Marcien Simorre. He was an officer of infantry, and lived eighteen years at Metz. His disease appears to have had its origin in a kind of gout, and at first he was affected only by rheumatic pains. All his bones were successively united by ossification, and in the latter period of his life his tongue was the only part that remained moveable. He died at the age of 50, on the 18th Floreal of last year. This skeleton, prepared by the surgeons of Metz, at the request

of the mayor of that town, is about to be transported to Paris. In the *Journal des Sçavans* for the year 1693, there is the description of a skeleton nearly similar to the above. All the vertebræ were ankylosed, so that the whole spine formed only one bone.

DOLOMIEU has left behind him a most interesting work, nearly completed, on the philosophy of Mineralogy. It was written during his confinement. The black created by the smoke of his lamp, diluted with water, served him for ink; his pen was small bone, which, with infinite labour, he ground on the flag-stones of his cell; and the greater part of the work was transcribed on the margin, and between the lines of the few books they allowed him to keep. Some extracts from this work have appeared in the *Journal des Mines*. It is to be regretted that the author did not live to finish it, as he intended to introduce a new classification into the science, and to improve the ancient nomenclature.

French music has long been held in disrepute. The present government, resolved to make every effort to raise the national character in this as well as in every other instance, established some time since the CONSERVATORY OF MUSIC, where a number of young men are scientifically and practically instructed in that charming art. By a late regulation, public concerts are given every tenth day for the purpose of exciting the emulation and ascertaining the progress of the students.

The saloon of the Romans in the MUSEUM OF ANTIQUITIES, or the Central Museum of the Arts at Paris, has been recently enriched with *Le Torse du Belvidere*, one of the finest fragments of ancient sculpture. This marble had been placed with the *Apollo* and the *Laocoön*, in the gardens of the Vatican, by Pope Julius II. where it served for a long time as a model to the students, who have been the very first artists. Among whom may be reckoned *Michael Angelo*, *Raphael*, and the *Caracchis*. The execution of this invaluable piece surpasses all modern ideas of perfection in this branch of the arts.

In throwing down a house near the Rue St. Honoré, at Paris, to make

room for some new buildings, a pillar forming one of the angles was found to be covered with a very extraordinary allegorical sculpture. A number of young apes are represented as eagerly grasping at the branches of a tree, in order to get at its fruit, while an old ape, who sits quietly below, regards them with an air of mockery, and holds in his paw a fruit which has fallen, in consequence of their exertions. The whole is supposed to be as old as the 12th century. The pillar is to be placed in the Museum of French monuments.

MENOU has brought with him from Egypt a Civette, the animal which produces the *musk*. He has presented it to the Museum of Natural History; and as it requires a warm climate, great pains are taken to preserve its life.

REGNIER has presented to the French Institute an Egyptian robe, and some pieces of cloth, found in digging among the ruins at Sakara. This monument of the industry of the ancient Egyptians, may serve to shew the state of the arts among that people. In his letter to the president, he says, that the events of war have deprived him of several articles which he had collected in Egypt, but that he still expects some curious productions, which he will lose no time in communicating to the Institute. He further states, that he will transmit to it the observations which he collected, and which he is at present occupied in digesting, upon the different classes of the inhabitants of Egypt, their manners, civilization, &c.

In pulling down one of the oldest houses in Paris, the roof was found to be chiefly of chesnut, and that it had decayed little more than oak. A skilful architect recommends the use of this wood in the construction of roofs, on account of its lightness, and its freedom from the attacks of insects. Fine pieces of joiner's work may also be made of chesnut, which acquires a fine colour by age. He says the planting of it should be recommended by the Prefects of the Departments, both on account of these advantages, and because it grows faster than most other high forest trees. The French Jour-

nal, *la Decade Philosophique*, treated a few months since of the utility and culture of this tree, which may be called the Bread Fruit Tree of Europe.

The NATIONAL INSTITUTE has elected LALANDE to the place vacant in the section of Astronomy by the death of Bory. Lalande had 253 votes, Bovard 242, and Burkard 165.

In the same sitting, MR. JEFFERSON, the President of the United States of America, was elected an Associate to the Class of Moral and Political Science. He had 264 votes, Major Rennel 157, and Count Rumford 169. At the same time M. BANKS (Sir Joseph), President of the Royal Society of London, was elected Foreign Associate to the Class of Physical and Mathematical Science. M. HAYDN was elected to the Class of Literature and Fine Arts.

A DICTIONNAIRE DE L'HISTOIRE NATURELLE, which has long been a desideratum in literature, is in a state of great forwardness at Paris. The department of Entomology is written by the celebrated M. Latreille, of the National Institute.

The palace of the Luxembourg is preparing for the LIBRARY OF THE FOUR NATIONS, which is to be placed there. A gallery of pictures will also be opened in this palace, where will be found the pieces of Rubens which formerly adorned this celebrated edifice.

A late number of the *Decade Philosophique*, contains an instruction, addressed by CADET DE VAUX to those persons whose houses have been flooded by the late inundation in France. He recommends them, 1. Not to leave upon the walls or floors any mud or filth, to retain moisture; but frequently to wash their houses, in imitation of the Dutch, who live in a very humid atmosphere, and wash their houses much oftener than the French: 2. To ventilate their apartments well, by keeping open the doors and windows during the day: 3. To keep a brisk fire part of the night: 4. To fumigate with sulphur: and, 5. To white-wash the walls. Were these simple and cheap precautions to be employed by persons who inhabit damp houses, dropsical, phthisical, and similar complaints would be less frequent.

THE SOCIETY OF THE OBSERVERS OF

MAN, in Paris, held its second public sitting, Dec. 20, under the presidency of D'A. L. de Jussieu. The following is the order of the readings at this sitting, which attracted a great concourse of the learned, and of celebrated literary characters. 1. View of the labours of the Society, by Jauffret, its perpetual secretary. 2. Concerning the errors in legislation, which have been the chief cause of the fall of some states, by Bouchard. 3. Concerning the origin of the word *slave*, by Pfeffel. 4. Memoir concerning the manners and religion of the Hindoos, by Legout, a traveller, correspondent of the Society. 5. The Hermitage of Mount Vesuvius, or Meditation upon Solitude, by Degerando. 6. Memoir on the advantages which may result, for the advancement of our knowledge of man, from observations upon the deaf and dumb, by Sicard. The Society has proposed, as a prize-subject for the twelfth year of the Republic, the following question:—*To determine by general and a selection of particular observations, what is the influence of different professions upon the character of those who exercise them.* The prize will consist of a medal in bronze, and a sum of 400 francs.

THE LYCEUM.

*Translated from various numbers of the Clef du Cabinet.**

THIS establishment, confirmed by sixteen years success, has resisted the revolutionary tempest, and is seen almost solitary in the midst of a troubled ocean, covered with the wrecks of all the ancient institutions. Persons of either sex, of all ages, and of all classes, may thence derive, as from an abundant and pure fountain, the knowledge of which they are in pursuit.

Masters of families may there prepare themselves for the education of their children. The distractions inseparable from their occupations have frequently obliterated, or at least weakened, the principles of those sciences which they had learnt in youth: here they may recover them. An exposition, simple and

* We beg our readers to recollect, that in papers of this nature, where we record the opinions, praises, censures, &c. of the Journalists, we do not make ourselves responsible for their truth. We may sometimes see occasion to make remarks upon their reports, and we shall not fail to do this when it appears necessary.

Editors.

agreeable by its details, impresses them moreover with a sense of their value. They become better qualified to select and to superintend the teachers, to whom they may intrust the education of their children.

The young persons, whose instruction has been left, whether from the circumstances of the times in which they live, or from the ignorance or negligence of their parents, imperfect, may finish this important work by a regular attendance upon the courses of the Lyceum.

There is another class of persons, friends of science, but whose listless attention requires to be excited by external stimulants. Endued with a conception ready but inactive, they seize with promptitude whatever ideas may be presented to them; but they have not the courage to pursue them, by their own subsequent reflections. Seated in their closet, they doze over the most interesting work; but the voice of the professor keeps them awake: they listen to him with avidity, and think as it were with him. Such persons need a hall, an orator, an assembly. The Lyceum presents them with whatever is necessary for their turn of mind. Where can they find so complete a combination of means?—skillful professors, a library, journals, philosophical apparatus, collections of natural history, and the society of learned men?

Many other classes might be mentioned, for whom also these advantages are necessary. It has been said, that few persons love truth for her own sake; we may say the same respecting science, which is but the expression of truth. To attract the fair sex, she never presents herself in the sittings of the Lyceum, but in elegant attire. She is there adorned with all the equipage of her toilet. The books, the machines, the models, the numerous courtiers who form her retinue, give her a courtly air, which charms her admirers and wins upon the most insensible minds. In the saloons which serve her as an anti-chamber, her qualities are keenly discussed, and her ministers are exposed to the examination of her subjects.

The discussions, which arise sometimes at the close of the sittings, present a picture as interesting as the sittings themselves. The collision of conversation kindles sparks which enlighten

the mind. The silent and impartial hearer avails himself of such discussions. He seizes developments which the bare limits of a discourse prevented the professor from giving, and he retires better instructed.

In the sitting of Dec. 3d, DEGERANDO defended the dignity of man against its defamers.*

In the sitting of Dec. 13th, he read a discourse on Attention, which deeply engaged that of his hearers. The nature, qualities, and effects of this faculty were described with a precision and clearness, as unusual in metaphysical discussions as they are valuable. The professor reconciled the opinion of Kant, upon Ideas, with that of Locke; and proved that the partisans of these two philosophers opposed one another, only because they did not perfectly understand the theory of Locke. In speaking of those persons whose slight attention is occupied with the mere surface of objects, without penetrating into their interior, he drew an ingenious and just parallel between the people of the North and those of the South. The inhabitants of the North, being capable of a vigorous and continued attention, are better calculated for invention: they excel in genius. The people of the South, endued with a more lively sensibility, perceive with rapidity a thousand details without dwelling upon them, and are best adapted to give the finish to a subject: they excel in imagination. Women are of this class. Voltaire also ranges among persons of this description.

Degerando quoted this expression of Buffon:—*Genius is nothing but Patience*; and, in explaining it, assigned to it its just value. It is certain that the efforts of genius, if indeed efforts are required, suppose a vigorous and continued attention; but without a particular disposition of the organs, the attention and patience of an age would invent nothing.

Sitting of Dec. 14th.—FOURCROY illustrated the first principles of Chemistry. His ideas follow one another so naturally, and his expressions are arranged with such felicity, that his hearers ima-

* In what sense the Lecturer did this, and by what arguments, the Journalist does not inform us; but we apprehend, from the state of things in France, that, had he entered into detail, we should have found much to controvert and much to censure. *Editors.*

gine themselves able to speak like him, and the most recent discoveries have the appearance of having been known for ages. The principal properties of caloric were the chief subject of this sitting. Fourcroy combatted the opinion of Newton concerning the separation of the rays of light. He explained, according to the principles of Euler, the phenomena of the diversity of colours produced by the prism. This is not produced by a division of the rays, but by a difference in the degrees of their celerity. Easy digressions, and ingenious applications of the principles of Chemistry to the daily uses of life, render Fourcroy's course extremely interesting. He examined the ordinary construction of chimneys, which require, in order to maintain the fire, the introduction of a current of cold air which destroys the warmth of the apartment. This course is one of the best attended. The interesting nature, however, of the subjects which are here discussed, and the striking manner in which they are presented, form not an anti-soporific sufficiently strong for certain persons who frequent the Lyceum, and who go thither regularly every evening to hold a Sleepy Sitting.

Sitting of Dec. 17th.—LAH continued the examination of Lamotte and Fontenelle, begun at the sitting of Dec. 7th. He refuted the plea of Fontenelle in favour of his friend, with that force which overwhelms the adversary. The text of Fontenelle appeared to sink under the violent attacks made upon it. We owe, it may be thought, some respect to authors who have infused so much gentleness and politeness into literary disputes. Nor did the orator spare that philosophy which he formerly professed. He represented it as an instrument of malice and destruction. "It is this," said he, "which overturned the edifice of social order, so much more difficult to rebuild at present, as its enemies yet fight upon its ruins. Would to heaven, that philosophy had adjourned for some ages our high destinies!"

CUVIER described, with much perspicuity, the various methods of naturalists. The neatness of his style diffuses a luminousness over his subject, which illustrates it to most unskilful

persons. He demonstrated the gradations of life in vegetables and in animals, and investigated its principles with singular sagacity.

Sitting of 6th Jan. 1802 — This sitting was opened by reading a fragment of a poem, entitled, *Love and the Tempest*, by ROJOUX, a very young favourite of the Muses. Some agreeable verses, and the beauty of some images, received great applause. Encouragement is necessary to any one who attempts a species of poetry, which ST. LAMBERT, DELISLE, THOMPSON, and others, have rendered so difficult. RABOTEAU recited two fables, *the Children and the Rose-bush*, and *the Dreams*. There was an elegance and a propriety in these two pieces; but more fancy than genius. An *Imitation of Juvenal*, by ST. MARCEL, was expected; but it was replaced by a *Tale*, in verse, written in the Virgilian style, with all the charms of sensibility.

GIRARD, known by his Romance of *Praxile*, read part of a new work, which he is about to publish under the title of *the College Lovers*. That soft tinge of sentiment, and that elegant colouring, which characterize the style of this author, were observed throughout this piece. Who ought not to feel the representations which recal his first and virtuous affections! But that which charms most on a private reading, loses its interest in the midst of a cold assembly of hearers. Such persons are not sufficiently the subjects of those softer emotions which the author must feel who traces these elegant pictures; emotions so much the more tender if, as it may be presumed, he himself is the hero of his piece. These frequenters of the Lyceum are spoiled children; their blunted palates can be roused only by the most stimulating viands.

The sitting, which had the advantage of not being long, finished in a lively manner by the reading of a *Tale* in verse, written by LANTHIER. A pleasant anecdote of the time of FREDERICK II. furnished the subject. The author of the *Travels of Antenor* could not fail to infuse therein fancy, grace, and colouring. Perhaps this first quality shows itself a little too much in some details. CHAZEL read this piece

exceedingly well, and contributed to the pleasure which it afforded.*

At the extraordinary meeting of Jan. 8th.—FONBRUNE announced a course of lectures on Music. In his introductory discourse he gave a detail of the History and Elements of the Art, and explained the methods pursued by musicians of different nations and ages. After having taken a view of the Theory of Music, he proceeded to consider it in its Practice, and in the philosophical application of its powers.

Fonbrune's discourse exhibits an intimate acquaintance with all the sciences, which have any relation to his art. He must have pursued and studied with care many ancient authors, before he could have given so distinct a view of the Music of all ages. Modern Music was treated of with much taste, and accurate discrimination. He particularly disapproved of those noisy accompaniments in which *the principal is eclipsed by the accessory*. He lamented the hard lot of those singers, whose feeble chest has continually to strive with the noise of a numerous orchestra. Amid the confusion of sounds which is thereby occasioned, the voice, the finest of all instruments, is completely drowned; or at most, only a few of the highest notes can be distinguished; the harmony of the most beautiful verses is destroyed; and *the only sentiment which words convey to the ear is that of its own torment*. In this censure may be included those endless variations, and those ornamental additions with which airs admired for their simplicity are sometimes loaded.

Fonbrune's discourse deserves commendation, not only for depth of thought, and accuracy of idea, but for ingenuity and elegance of style. He compared the discoveries made in the arts, to gold which is found in a rough state, but which *by the attrition of ages is made at length to assume a polish*. Speaking of the contradictory opinions which divide the musical world, he expressed a wish that *there, as in the political world, there*

* Our readers will have probably anticipated us in the remark, that this sitting was extremely trifling and hardly worthy of notice; but we would not withhold it, as it throws light upon the turn and sentiments of the people.

Editors.

should arise a Genius *regenerateur* and *pacificateur*, who should produce a calm in the bosom of Harmony. These expressions were loudly applauded. It may be observed, that in public assemblies, flashes of eloquence never fail to please the audience. Wise, just, and profound ideas, even though they have the recommendation of novelty, if they be expressed with simplicity, are scarcely noticed. They are like the man of sound sense who remains in his obscurity. But if a thought, however common, is exhibited in a new dress, the public are struck with it, and every one endeavours to draw to it the attention of his neighbours.

NATIONAL INSTITUTE.

Sitting of Jan 5th, 1802.

THE Sitting opened with announcing the names of the foreign members, JEFFERSON, BANKS, and HAYDN, who had been chosen at the former extraordinary sittings.

DELAMBRE read a memoir on the life and compositions of the famous mathematician Cousin, who raised himself to celebrity, not only by his mathematical knowledge but by the important situations he filled during the Revolution.

The Institute afterwards heard a Memoir on the education given by ILAID, to the young Savage of Aveyron.

DEGERANDO, by whom it was written, proves from the facts detailed by him, that this pupil of Ilaid is by no means an ideot, as was too hastily imagined.

PRONY communicated the result of his observations, made with a French and an English instrument, for the purpose of ascertaining the relative length of the metre and the English foot, and for comparing together the different standards belonging to the National Institute.

CAMUS read some remarks on the account of the produce of French industry, during the complementary days of the ninth year.

A report was then made on the restoration of Raphael's picture of the *Virgin of Foligno*. BERTHOLET and GUYTON, Chemists; VINCENT and TAUNAY, Painters, were present dur-

ing the process, and gave an account of it.

BUACHE made remarks on the ancient Roman Map, commonly called Peutinger's Map, and on the geography of an anonymous writer of Ravenna.

Lastly, COLIN HARLEVILLE read a memoir on the life and works of DEMOUSTIER, associate of the National Institute. This author has been much more extolled since his death, than during his life. Does he deserve it?

A prize was decreed to FRAMERY. The subject was *to Analyse the relations which exist between Music and Eloquence*;

To determine the means of employing declamation in the musical art without injury to melody. It may be doubted whether, notwithstanding the prize which Framery has obtained, the second branch of the subject do not yet remain a problem, which the taste of the composer alone can resolve.

GERMANY.

THE prizes which are given by the ROYAL IMPERIAL ACADEMY OF THE ARTS in Vienna, the large ones every two years, and the small ones every year, were distributed to the most deserving candidates in April, 1801. The large prizes consist of medals; the first of a gold medal of the value of twenty-four ducats; and the second, of a silver medal, with an addition of money, the whole worth eight ducats. The person who receives the first prize, leaves the prize painting in the possession of the Academy; but the piece which obtains the second prize is returned to the artist.—The smallest prizes consist of money, the most considerable of them seldom exceeding twenty-five florins. The subjects proposed for 1800, were:—in historical painting, “Adam shewing to Eve the murdered Abel,” from Gesner’s poem. The two prizes were adjudged to Joseph Redel, and Frederic Matthæi, of Dresden. In landscape painting, “A rocky tract of country, with a waterfall.” J. Giebele, and Francis Jaschke obtained the prizes. In statuary, “Homer, blind, and led by a boy.” Joseph Geiger and Elias Hüeter obtained the prize. In Architecture, “A church.” A. A. Ötter and J. Neurohr obtained the prizes.

Some valuable antiquities have been lately discovered at Neuwied. Near this place, under a cultivated soil, were found the ruins of a Roman city, with a fort of a rectangular form. This fort is 631 feet broad and 840 long, and is surrounded by a wall five feet thick with defensive towers. Many houses, a palace, a chapel, &c. have been discovered. The coins, busts, &c. which have been found, have been formed into a cabinet by the Princess de Neuwied.

The ruins of a Roman road have been discovered so close upon the Rhine, as to prove that the river has gained somewhat upon its former breadth. A league from Neuwied are seen the remains of a bridge, and the whole neighbourhood is covered with walls, forts, and houses, under the surface.

M. FUNK, of Weimar, has discovered a manure, which will be of the greatest advantage to agriculture. It consists of an earthy compost or chemical marle, of which a Dresden bushel produces as much effect as 20 loads of dung. This earth or marle is cheap and easily prepared.

PRUSSIA.

MR. BLIFENER, of Berlin, Musician to the King of Prussia, has discovered a certain cypher applicable as notes in music, which though in itself very simple, easy and plain, is unintelligible to all who are not acquainted with the secret. It consists of a musical alphabet of five figures, which may be learned in half an hour, even by those who do not understand music, and with the assistance of which a person may learn to play mechanically on any instrument, in the short space of five hours. By means of the same cypher, persons are likewise enabled to express words or ideas in any language, to do which we now make use of twenty-four letters. The Inventer offers to communicate his secret by letter to all who wish to instruct themselves, for a reward of one Louis-d'or, under the condition that it is not published again.

M. BODE of Berlin, published a theory in support of the existence of an intermediate planet between Mars and Jupiter. The most eminent astronomers of the continent, it appears, have now adopted the same opinion. M. Piazzi, of Palermo, has written two letters to M. Bode, in which he declares that all

his doubts are removed, and that he is fully convinced the star discovered on the 13th of January last is a planet.—He was at first deceived by the weakness of the light of that star. The learned observers of the firmament are now endeavouring to fix the name of the new planet. The German astronomers propose to call it Juno, from analogy to the other planets. M. Piazzi wishes to name it Ceres Fernandia, in allusion to Sicily, the country of Ceres, and in compliment to the Sovereign of that Island. Lalande, and some others, are anxious to have it named Bonaparte. It is probable, however, that Juno will prevail over any other name bearing an allusion to living personages, however distinguished they may be. We have seen that the name which Herschel, from respect to our gracious Sovereign, applied to his great discovery, has not been adopted by the astronomers of the Continent.

POLAND.

ON the 4th of November, the principal school of Cracow in Poland, was opened in the following manner:—At eight o'clock in the morning the school-youth, under the conduct of their teachers and of the *præfect*, assembled in the collegiate church near St. Ann. At nine o'clock they repaired, according to the order of their classes, to the school building, and into the hall of the amphitheatre, into which the Normal schools of St. Barbara and of Sanda, and the youth of all the parish schools had assembled. In the middle of the hall was a throne, with the picture of his Majesty the Emperor, and near it, a little lower, another, with the picture of the Archduke Charles. The high visitors invited to this extraordinary exhibition, and who appeared in great numbers, took their seats on both sides of the throne, on the right side of which, opposite to the school-youth, sat the persons newly named as teachers, with their superintendent. In the middle of the hall, opposite to the throne, the Teacher of Rhetoric held a discourse on the influence of the fine Arts, and on Theology, at the conclusion of which he recommended the new teachers to the respect and love of the school-youth. After this, the newly-appointed superintendent of the Gymnasium made a speech, in which, after having expatiated on various sub-

jects, he concluded with a very animated and well-deserved eulogium on the Archduke Charles; and the whole ceremony concluded with music.

DENMARK.

THE Commission at Copenhagen appointed for the examination of the Vaccine Inoculation, have sent in the result of their inquiries to the Danish Chancery, and it has been published. The experiments made by the Commission amount to 297, and those by other practising physicians, of which the Commission have received accounts, to 408. From these experiments the Commission think themselves justified in drawing the following conclusions: 1. That the vaccination secures against the infection of the natural small pox, for the space at least of from 4, 8, to 12 weeks. 2. That it is attended with no considerable danger, either in the place of inoculation, or in any other part of the body. 3. That, from experiments made, there is no reason to suppose that the health of the patients has suffered any thing by the inoculation, or that any other illness is produced by it. And lastly, 4. That the cow-pock produces the infection by the mere contact of the matter on the place of inoculation.

IV. LIST OF NEW PUBLICATIONS.

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ASTRONOMY.

The Celestial Companion. A Treatise, containing the Elements of Astronomy, by R. Woolsey, 21s.

BIBLICAL.

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Extracts from the Pentateuch, compared with similar passages from the Greek and Latin Authors, with Notes. By G. Popham, D. D. Rivington

BIOGRAPHY.

The Life of Bonaparte, First Consul of France, from his Birth to the Peace of Lune-

RUSSIA.

THE ACADEMY OF SCIENCES at Petersburgh, will soon be in possession of a twenty feet Herschelian reflecting telescope, which has been made by that great astronomer, partly with his own hand, and partly under his inspection, and it is worthy of observation, that the Academy is indebted to the favour of three successive sovereigns for this costly present. The Empress Catharine the second, procured the mirror and glasses from Herschel, with an intention of having the tube, the mounting, &c. made by an artist at Petersburgh. But, as the work went on slowly, the Emperor Paul I. made a present of the whole to the Academy, with an injunction to finish the instrument at their own expense. The present Emperor assigned to the Academy, for this purpose, and other necessary expenses; the sum of 14,000 rubles, and the Academy is now sending the mirror back to England, to have the instrument wholly finished under the inspection of Herschel, who has undertaken this labour with much readiness.

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- III. *Independents.*

IV. *Baptists*, who are again divided into *general* and *particular*.

- V. *Quakers.*

VI. The *Unitas Fratrum*, or, as they are commonly called, *Moravians*.

VII. The *New Jerusalem Church*, consisting of those who embrace Emanuel Swedenborg's opinions.

VIII. *Socinians*, or, as they improperly term themselves, *Unitarians*.

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These are 1. The *Arminian Methodists*, who are the followers of Mr. Wesley. 2. The *Calvinistic Methodists*, comprehending the Methodists in the connection of the late Countess of Huntingdon, the followers of Mr. Whitfield, called also Tabernacle People, and several others professing a more or less strict adherence to the Establishment.

By the last mentioned denomination of Methodists, in conjunction chiefly with the Independents, a society for missions was instituted in 1795, under the name of *The London Missionary Society*, to which large sums have been subscribed, and under the auspices of which missions have been undertaken to different parts of the world. At present their efforts are directed to the Island of Otaheite, the East Indies, Caffraria, and Canada.

The *Arminian Methodists* have, during the last ten or twelve years, effected the establishment of *Missions* in almost every one of the English West India Islands; and they have also extended themselves considerably in America. Their foreign missions have been placed, by the Conference, under the superintendence of Dr. Coke.

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The *Missions of the Unitas Fratrum* may be considered as proceeding from Germany, rather than from this country; yet, London being the centre of information respecting them, they may with propriety be noticed in this place. At present they have missions planted in Greenland, in Labrador, among the Indians in North America, among the Indians and Free Negroes who live near the Dutch Settlements in South America, in several of the West India Islands, among the Hottentots, and in the neighbourhood of Astracan. Their labours have been signally successful.

III. The established religion of

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v. A new sect of Independents, to whom no proper name has been yet assigned, but who are generally known by the name of *Haldanites* and *Circus people*. A society, composed principally of persons of this description was formed four years ago, under the name of the *Society for propagating the Gospel at home*; which employs its funds in procuring men to itinerate both in Scotland and Ireland, and in educating young men for the office of itinerant preachers. There is in England a so-

ciety somewhat similar to this, chiefly supported by the Independents and Calvinistic Methodists.

By members of the Church of Scotland, there has been a society established for many years, under the name of *The Society in Scotland for propagating Christian Knowledge*, which, besides supporting a mission to the Indians in North America, distributes a great many Bibles and other religious books, both in the English and Gaelic languages; and maintains in the Highlands and Islands of Scotland, about 300 schools, at which near 12,000 children of both sexes are usually taught; together with several missionaries and catechists, who are employed in remote and difficult situations.

Within the last five or six years, several other societies have been instituted in Scotland, for the purpose of sending missionaries to heathen countries, the principal of which are the Edinburgh and Glasgow Mission Societies. None of these have as yet effected the establishment of any mission.

II. A VIEW OF PUBLIC AFFAIRS.

* * * We introduce this division of our Work, with some Remarks upon the right method of improving, not only the events recorded in History, but those which are continually passing before our eyes; and these are followed by a Retrospect of the important Transactions of the last Year.

INTRODUCTORY REMARKS.

WE have often had occasion to remark, that persons whom no candid man would term irreligious, are strangely wanting in applying to the events recorded in history, or to the passing occurrences of life, those infallible principles, and rules of judgment and opinion, which are furnished by the word of God. Our most celebrated historians, (we speak not of avowed sceptics, but of such as profess their belief in the Divine Authority of the Scriptures,) appear for the most part unmindful, to say the least, of the principles and precepts of our holy religion, in their remarks on the events which they relate, or on the characters and actions they are recording.

In order to prove the truth of this observation, let any one compare the historical labours of some Christian with those of some Pagan writer, and he will, in vain, attempt to discover in

the former, the traces of that more clear religious light with which we have been favoured, or even of that higher and purer standard of morals, which Christianity is introduced.—Even the reverend historian, who, in his discourses from the pulpit, insists on the superior excellence of the Evangelical precepts, and enforces their universal acceptance and observance, throws off his gown, as it were, when he enters his library, and having descended from his higher moral level into common life, adopts the ordinary judgments, maxims, sentiments, and prejudices, which passed current among the men of the world of former times, and which those of our day sanction in the club-room, or imbibe and approve at the theatre. This erroneous habit of thinking and judging concerning life and conduct, is infused into our youth by our school-boy read-

ing, it is confirmed by the early study of history, it is strengthened and inflamed by our political, and rather cherished than repressed even by our philosophical pamphleteers; above all, it receives its constant and habitual aliment from our various periodical publications, and from the never ceasing labours of another class of writers, whose works, more voluminous at least, if not more lasting, than those of any other description, form the chief study of many a modern reader. We mean the writers of news-papers.

It may not be amiss, however, to explain a little more particularly, the nature of the evil on which we are animadverting. Our Christian readers will probably thereby attain to a higher and more just sense of its magnitude and malignity. The charge then is summarily this—That God is left out of his own world. In tracing the course of human affairs, and reciting the varied vicissitudes of nations, the Supreme Disposer of all human events seems to be forgotten. We are seldom or never led beyond second causes.—Have the arms of a nation been crowned with success, or has defeat and disgrace attended them? We read much of the talents and resources of her commanders on the one hand, or on the other of their weakness and incapacity; of the spirit and bravery, or of the pusillanimity and cowardice of her people—Has any country flourished in peace, and become by a gradual course of improvement, wealthy, populous, and happy at home, and prosperous, united, and formidable abroad? We find the Historian lavish in his praises of the wisdom and spirit of the framers of her constitution, and of the equity of her laws; or ardent in his admiration of that sagacity and vigilance in her governors, by which they discovered and drew forth her latent powers and resources; warm in commending the fostering care with which they cherished her infant institutions, and as the occasions might require, originated or seconded, quickened or restrained the efforts of her industry, and the ardour of her people. But no mention is made of HIM who awardeth at his pleasure, prosperity or misfortune, victory or defeat; who when he looks with favour on a

nation, blesses her councils with wisdom, and her arms with victory; and when a people has incurred his displeasure, delivers them over to defeat in war; or in peace, to faction and anarchy, or to corruption, to slavery, and ruin.

Let us assign their due merit to human instruments. Let us acknowledge the value of their labours and sacrifices? Let us gratefully commemorate their services, and liberally reward them—but let the **CHRISTIAN OBSERVER** look beyond the immediate agent, and pay the tribute of his praises to that Being, who is the ultimate giver of all good, and who, when he means kindness to a nation, raises up fit instruments to be the dispensers of his blessings.

When public men, on the other hand, through incapacity or treachery, involve their country in difficulties and misfortunes, while we condemn, or, if it be needful, while we join in punishing, those who have abused the trust reposed in them, let us not stop here—Let us see the chastising hand of that Sovereign Administrator of rewards and punishments, who corrects a people by giving them into the hands of weak or wicked ministers, or by frustrating the schemes, and confounding the efforts of the wise and well intentioned. We shall become expert in the process, if we may so term it, of taking such views, and forming such opinions on life and conduct, as true piety and sound religion would dictate, by a diligent and frequent perusal of the Word of God, and especially the historical parts of it, and by accustoming ourselves habitually to think and judge through this scriptural medium.

We are, indeed, the less excuseable for our habitual forgetfulness of the principles and maxims of Christianity, in our judgments and feelings concerning the great events that are passing around us, the transactions and fortunes of nations, and the characters and conduct of public men, because our religion is not given us in sententious adages, and insulated sayings; still less are the lessons of heavenly wisdom enveloped in dark and mysterious sentences, but they are intermixed with the incidents of common life, they are dispersed through biographical nar-

raties, or interwoven into historical relations. We are not left to ourselves to discover the right use of them, but they are applied for us, to their proper objects—The moral is subjoined to the story—The remark deduced from the incident, and we are thus taught no less by examples than precept, how we ought to judge and feel in the varying circumstances and transactions of life.

Another eminent advantage results from our sacred books having been written in this manner. We are thereby introduced, as it were, where we can see, not only the outward face and effects of the great machine of life, but its secret springs and movements—we are not left to our own sagacity to infer from the prosperity, or the misfortunes of a nation, that it had enjoyed the favour, or provoked the wrath of heaven, but the nature and occasions of these providential interferences, and the means whereby they have produced their ends, are often plainly pointed out to us.

When we read of a great and powerful monarch, forming and executing his ambitious projects, and succeeding in his attempts, (See Judges, *passim*; and still more 2 Kings xxiv. 2, 3, 4, 5, and Isa. x. 5, 6.) ; when at the head of a great nation he unjustly attacks and completely subjugates a people, degenerate perhaps and corrupted, but far less wicked than his own; with the moral difficulty, we find also its solution. The conqueror is distinctly stated to be the unconscious executor of the vengeance of heaven, (Isaiah x. 7.) ; we learn that it is by no means unusual in the divine economy, thus to punish for its crimes, a nation justly meriting chastisement (perhaps for abused privileges and resisted light) by the hands of another, which, even to an impartial eye, must appear less likely to be the favourite of heaven.

When again we hear of a great and ancient monarchy, rich, prosperous, and powerful, long the mistress and terror of the world, slowly verging to its decline (Isaiah x. xliv. 28, Jer. li. &c.) and falling at last under the power of an adventurous leader of a neighbouring people, hardy, brave, and comparatively virtuous, we find this leader called forth by his very name many cen-

turies before he came into existence, and Cyrus is expressly summoned to execute the tardy indeed, but terrible vengeance of the Almighty for favours unacknowledged, for blessings which had produced pride instead of gratitude, and for power which ought to have been employed for the happiness, but which had been used for the oppression and devastation of mankind. (Isa. x. xiv. Jer. li. &c.)

Once more.—We see a numerous people sunk in wretchedness and slavery. (Exod. i. 11—13.) They are degraded, depraved, despised—they fall below the very level of their species, till the speculative mind of the philosopher, calmly contemplating, and indolently reasoning on their sufferings, instead of actively relieving them, is led to doubt if they be not beings of an inferior nature, intended by the Creator to be the drudges and vassals of their haughty masters—On a sudden the scene changes—the slumbering wrath of the Almighty awakes—storms and pestilence announce his presence, and declare his anger. The haughtiness of the proud oppressor is laid low, the captives are released from their bondage. They are restored not to a supposed right merely, but to the actual enjoyment of human, of social, and of civil rights and happiness, their arms are crowned with victory, and, fostered by the peculiar care and kindness of heaven, they become a flourishing and powerful people.

It is not an uncommon error for persons to imagine that not only the history of the Jews, wherein we read of miraculous interferences, but that the general course of affairs in the times and countries of which the records are given us in the Scriptures, were so different from those of our times, that no just parallel or inference can be drawn from one to the other. But this is a very mistaken notion. To the worldly minded and superficial observer in those days, all would have seemed the result of second causes, just as all is ascribed to them by the historians of our time.

The better to illustrate this truth, it may not be without its uses to spend a few moments in considering what would have been the general strain of a com-

mon historian's views and remarks in relating the several events above mentioned.

In the FIRST instance, we should have heard that superior policy and valour enabled a nation to conquer its less politic, or less courageous neighbour. The particular errors would probably, have been pointed out, which led to defeat and ruin; and had this minister, or that commander, planned or acted differently, the fortunes of the two nations would have been reversed. The reader would have been dismissed with a caution against some political or military error which he most likely would never be in a situation to commit, and no admonition would have been given him to desist from, and to discountenance those vices, and to improve those privileges, the practice and abuse of which had led the Supreme Disposer of all events to punish a nation with defeat and ruin, of which political and military errors were the natural and appointed causes:—

In the SECOND instance, that of the Assyrian empire, we should have read of the infancy, maturity, and aged imbecility of nations. The effects of wealth and luxury would probably have been pointed out, in relaxing the nerves, impairing the public spirit, and damping the military ardour of a people; but that abused power, that declining attention to religion and morals, that ingratitude to heaven for a rich profusion of blessings, that pride and luxury and fulness of bread, which have at length drawn down the wrath of heaven, and determined the great Arbitrator of Nations to give them over to be a prey unto their enemies, would have been wholly left out of the account.

In the LAST instance, we should have read, according to the different judgment, interest, or party of an historian, of a set of turbulent vassals, which had risen in rebellion against their masters, and succeeded in their enterprize; or of a subjugated and much injured people, who had at length successfully asserted their claim to the enjoyment of civil and social rights; but no remarks on the efficacy of prayer, or the prevalence of intercession; on the power, the goodness, or the retributive vengeance of that Almighty Being, who from above looks down with an equal

eye on the children of men, who "hears the prayer of the destitute and afflicted," who "careth for the stranger, and them that are in captivity," who at his pleasure "abaseth the proud and exalteth the men of low degree."—Such is the different strain of sacred and profane history.

It were easy to shew, that this forgetfulness of the divine administration of human affairs is intimately connected with a spirit haughtily, or carelessly profane, that it forms almost a direct contrast to that humble, serious, waiting, and observant frame of spirit which should characterize a being who is commanded to pass the time of his sojourning here in fear, "and in all his ways to acknowledge God," and to look to him for support and direction. But to those who are ever so little acquainted with the strain of the Scriptures, and with the genius of the religion they inculcate, it can scarcely be necessary to adduce any laboured proof of the criminality of the evil we have been condemning. However, for the information of those to whom their Bible is less familiar, it may not be amiss to suggest, that we are not left to form our own inferences as to its guilt, but that it is expressly alleged by the sacred writers as eminently constituting the character and criminality of the wicked, that they regard not the works of the Lord, and consider not the operations of his hand; therefore it is added, they shall go into captivity *because they have no knowledge*—again, it is charged on the wicked that they will not behold the majesty of the Lord, that when the Lord's hand is lifted up they will not see, that *his judgments are far above out of their sight*. Their punishment is subjoined, the fire of the Lord's enemies shall devour them.

If we have been somewhat diffuse in treating of our present subject, we trust that its importance will plead our excuse.—We would only remark, that in applying these lessons of divine wisdom to the events which are passing around us, no less than in comparing and reasoning from the incidents recorded in history to our own cases and circumstances, we must be on our guard against drawing too exact parallels, or being either too con-

fident, or too literal and precise in our applications; for in order to entitle us safely to draw this exact parallel, we should first be sure that the cases were in all respects similar, and of this it is obvious, we never can be sure. Besides, it often may happen that events similar in their outward face may be very different in their real characters. National misfortunes may either be fatherly chastisements, or judicial punishments; they may be intended to recall, to soften, and to reform, or to execute an irrevocable sentence, and seal the doom of men given over to avenging wrath and final ruin.

But in either case our duty would be clear—it would be humiliation and penitence and prayer—it would be “to consider and try our ways, and turn again unto the Lord”—to forsake those sins which had probably assisted in bringing down the divine displeasure, and by humbling ourselves under the mighty hand of God, to avert if it might be his judgments and deprecate his wrath, or at least to obtain for ourselves some mitigation of the general sentence.—So in every other instance, whether of the events which are passing around us, or those of distant times; whether of such as respect ourselves, or as are of more general concern; whether we meet with them in the page of history, or the volume of life; it should be our care to draw those lessons of wisdom and prudence, to confirm and cherish those feelings and impressions, which, reasoning from the instruction and information set before us in the Bible, the several events and transactions appear intended to inculcate, strengthen, or revive. This at least is the duty of a **CHRISTIAN OBSERVER**, and as it is a duty so much neglected, we conceive that we shall not be ill employed in endeavouring to assist our readers in the discharge of it. It is therefore our intention periodically to allot a distinct part of our work to the review of past events, and to suggest the reflections and point out the sensations which it appears to us the retrospect ought to excite in the pious mind. If our remarks shall not be such as to lay claim to the character of deep research, of acuteness, novelty, or ingenuity, we

trust they will have the superior merit of being drawn from Christian sources; and that, like the rest of the moral coin which shall be put into circulation from the mint of the **CHRISTIAN OBSERVER**, it will be of intrinsic and sterling value, and not of those base materials which, even in our professedly Christian community, often obtain a sort of tacit conventional currency, and pass from hand to hand without distrust or objection.

Having thus explained our ideas of the objects and utility of this division of our work, we shall now proceed to take a summary review of the principal transactions of the last year.

It is scarcely too much to affirm, that in the whole British annals there have been few years productive of events equally signal, and in which the public happiness is so materially involved.

The political sky had long been turbulent and stormy, but, in the commencement of the last year, the clouds had gathered around us from all quarters, and had thickened into an almost unprecedented blackness. Not only was there no apparent prospect of the termination of our long war with France, but the contest assumed an aspect far more serious and alarming than it had ever before worn. If, at the head of a confederacy of several of the principal European Powers, we had been able merely to maintain an equal combat, but not to subdue the single strength of France, how much more had we not to apprehend, when, after the subjugation of Italy and Switzerland, when after Austria had been forced to retire exhausted from the contest, and treat for peace in the posture rather of a suppliant than an equal, we beheld Russia, Sweden, Denmark, Holland, Spain, in short, nearly all the powers of Europe enlisting under the banners, and placing themselves under the guidance of France, while the blow meditated against us was still more formidable, because it was directly aimed at the sinews of our naval strength, that bulwark to which, under Providence, we owe not merely our greatness and prosperity, but our safety and almost our very existence as a nation. This

state of things was rendered the more distressing, because it took place when it had pleased God for two successive years to visit us with scarcity, which, in its consequences, was likely to abridge and exhaust our commercial and financial resources and powers, to sour the minds and damp the spirits of our people, at a time when all the zeal, confidence, and attachment to its government, which animate the loyalty of the most happy and united nation, seemed to be wanted, in order to our bearing the burdens and making the efforts which a struggle so severe and complicated would necessarily require. Still the distress of our affairs had not risen to its full height. When a country is threatened at once from without and from within; that a strong efficient and united government should preside at the helm, seems absolutely indispensable to its weathering the storm; yet when we were in the very crisis of our fate, circumstances happened which led to the resignation of the chief members of an administration, to the tried wisdom, integrity, and energy of whom, however opinions might vary as to particular measures, it may be truly affirmed a great majority of the country looked up with confidence. It pleased God also to threaten us with another dispensation peculiarly afflicting to the sensibility of subjects eminently loyal and affectionate, and at such a conjuncture the more disquieting from its probable aspect on the state of parties, and its other political effects.

Such were our gloomy prospects early in the last year. And had any one been called on to anticipate our situation at the present moment, in what dark colours would it have been painted by the least desponding hand. Yet out a few months have elapsed, and how different is the face of public affairs. At the very outset of our contest with the northern nations, our arms were blessed with a great naval victory. By the death of the Emperor of Russia the formidable confederacy, known by the name of the armed neutrality, lost its warmest and most powerful asserter. Our beloved sovereign recovered his health, and an administration was formed, at the head of

which were placed several characters well known to the country from their judicious and faithful conduct in other official situations of great trust; men whom the nation had been accustomed to respect in public, and esteem in private life. While the violence of faction, so far from being increased by the apparent weakness of the governing powers, gradually subsided, till at length the voice of opposition seemed almost to have been softened into acquiescence. We had soon after the satisfaction of hearing that in the distant land of Egypt, our brave soldiers opposed to those hardy veterans of France, who for so many years had carried terror throughout Europe, had asserted the old superiority of British valour, and after overcoming the Invincibles, as they were presumptuously styled, and worshipping them in various hard fought contests, had finally expelled from Egypt the French forces, though greatly superior in number to themselves. Let our thanks be paid, not formally and hypocritically, but from the soul, to the God of armies who has steeled the hearts of our countrymen with valour, and nerved their *arms with strength*: and by enabling them thus to manifest their superiority over the boasted prowess of their enemy, has encouraged them to meet, if it should be again needful, the force of France in arms without dismay, and by rendering war less hopeful to our enemy, has made the continuance of peace more probable. At length, after a negotiation not purchased, as in the case of other countries which had treated with France, by any mean compliances or concessions extorted from us by the exigencies of our situation, the new administration were rendered the joyful instruments of restoring peace, on terms which, both by parliament and the kingdom at large, have been almost unanimously declared consistent with our national interests, character, and security. It is a blessing of scarcely less value, that a most abundant supply of all the various fruits of the earth has been vouchsafed for the sustentation of our people.

Thus the whole prospect became as prosperous and consoling as it had before been alarming and gloomy.

And surely our readers will anticipate the first effusions of a *Christian Observer*, on reviewing a period which is marked with such a signal concurrence of mercies, which, when our affairs were at the very lowest, had suddenly changed our fears into thankfulness, and turned our sorrow into joy. We must be impatient to pour forth the tribute of our gratitude to that gracious Being who has so long multiplied his blessing on the inhabitants of this comparatively happy island, and who has recently showered down his favours on us so profusely. The grateful and pious mind will delight in meditating on the goodness of the Lord, and in speaking good of his name.

But, secondly, We are led also by the sudden and happy change in the situation of this country, to reflect on the almighty power of the Supreme Being, who can at any moment bring light out of darkness ; and if at any time our country should be again visited with similar difficulties and dangers, humbling ourselves under his mighty hand, and putting our trust in his mercy, we should assume a holy fortitude, superior to ay the chances and changes of this varying life. Our part in such circumstances is, to do the duty of the present hour without despondency ; remembering that all human events are under the direction of a being infinitely wise, powerful, and merciful. We may lawfully supplicate him to deliver our country from impending evils, and as the Providence of God effects its purposes by human instrumentality, we should, with spirit and activity use the means of providing for the public safety, which our appointed rulers prescribe to us, relying on the Almighty for their success. We should put ourselves in a posture suited to conciliating his favours, and receiving his blessings ; a posture of penitence and prayer. We little know how much we may have been indebted for our recent deliverances to that humiliation by which, we are assured in Scripture, the impending wrath of Heaven has often been averted ; and to that effectual prayer of the righteous man, which availeth much.

Thirdly, The events of the past year teach a lesson of moderation and sobriety in our judgments and feelings on human affairs and character. Alas ! how

often do Christians forget that their affections are to be set on things above, not on things on the earth ; that they are to consider themselves as strangers and pilgrims here below. If they were duly and habitually impressed with these calming considerations, how little would they be disposed to that violence and eagerness with which we too often see them interest themselves in political contests. Here we behold a party hotly accusing their governors of wantonly and wickedly plunging their country into needless sufferings and dangers, to gratify their own mad ambition. With anger in their eye, and the language of proud defiance in their mouths, they pour out their accusations. Instead of joining cordially to sustain the spirits, and animate the efforts of their countrymen, they rather employ themselves in damping their ardour, and almost thwarting the necessary measures of defence, whilst they foretel the ruin which must inevitably and speedily ensue, or which, perhaps, they may affirm has even already overtaken us.

On the other hand, we see another party, with almost equal violence, returning rage for rage ; contending that all has been wise, and spirited, and able in the conduct of public affairs, conceived with prudence and executed with ability ; but that it is to the pernicious effects of the mischievous labours of the factious, that all our difficulties and dangers are to be ascribed. On one side or on the other, are these the followers of the meek and holy Jesus ! the subjects of the Prince of Peace ! who, with almost his parting breath declared, by this shall all men know ye are my disciples, if ye have love one towards another. On neither side is there a disposition to be humble, peaceable, and contented—on neither side does there appear that persuasion which ought habitually to be borne in mind by Christians, that the schemes of men will often be alloyed with error, and their execution frustrated or weakened by infirmity ; that the errors of our rulers, and the miscarriage of their measures, may probably be the visitation of Providence on the sins of the nation ; and that by our repentance and amendment, by our prayers and intercession, we should far more effectually serve the public cause, than by the utmost vehemence in political

contentions—on both sides there is a tendency profanely to exalt human wisdom and strength, to trust implicitly to the talents of the political leader to whom we are attached, and to forget the solemn condemnation pronounced against those who put their trust in man, and glory in man, instead of gloating and placing their confidence in the Almighty:—and surely we have had a lesson in the events of the last year, to correct this prevailing error.—On the one hand, we have seen that our affairs have gone on no less prosperously under our present rulers, than when they were under the immediate direction of the great individual, whose extraordinary talents and political virtues justly demand the esteem of his country; but to whom too many were disposed to look up with almost idolatrous veneration—and on the other, we have found that their successors, professing the same political principles and views, which were described as constituting a ruinous system, that was hurrying us on to speedy and irremediable destruction, have, on the contrary, been enabled to bring our public affairs to their present favourable state. Let Christians espouse that party in political life whose measures appear to them best adapted to produce public happiness; but let them be moderate in their political attachments, and shew that they remember that interests so perishable, and concerns comparatively so unimportant, deserve not greatly to engage the care, or ever to absorb the affection of a being born to immortality. Let them remember too that their citizenship is in heaven, and love their fellow-citizens of the heavenly world, with “a pure heart, fervently;” considering their being united with any, by the bonds of Christian fellowship, as constituting an union, an obligation to love and friendly sympathy, which are not to be dissolved by differences as to the characters of public men, or the issue of public measures; let them bear in mind particularly, that moral diseases are to every country far more injurious than political, and be more earnest to correct the vices of their fellow-creatures, than to rectify their political opinions.

But again, 4thly, let not our late difficulties and sufferings have been endured by us in vain. We should remem-

ber that the same Almighty Power which has now graciously extricated us out of them, can again plunge us into them, and add to the weight of their pressure. Let us beware, therefore, lest by our vices, our luxury, our impiety, we draw down the anger and provoke the judgments of heaven. Let us bear in mind how it is, that the favour of God towards a nation is to be conciliated; nor let any one think that the exertions of a single individual are as nothing in the national account—

“Ten Righteous would have saved a city once,
And we have many Righteous.”

No one knows how far his humiliation, his prayers, the success of his pious endeavours on his acquaintance, connections, or dependants, and their combined efforts, may avail for the continuance of our national blessings; nor that at the last great day, when the ways of God shall be made manifest, and the connection of causes and effects, now involved in darkness, shall be explained, the prayers and tears of some pious though obscure Christian shall not be found to have been the real instrument in prolonging that public prosperity, and maintaining that national security, which the politicians of the day had boastingly ascribed to the superior ability and wisdom of their favourite statesman. Let the meanest and weakest Christian, therefore, labour in his contracted sphere for the promotion of true piety, and pray for the happiness of his native land. Let him pray that our public counsellors may be blest with wisdom, and that “all things may be so ordered and settled by their endeavours, on the best and surest foundation, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.”

Fifthly, Since it has pleased God to dispose the hearts of the rulers of both countries to peace, and to give effect to their labours, let us beware, lest *individually*, we appear to retain the hostile mind after it has been *nationally* put away.—Let us banish from our minds all sensations of ill-will towards the French, and feel towards them as those who have made peace in the spirit of peace, and who possess the disposition and temper of peace-makers. But as

the restoration of peace with France will increase our intercourse with that country, let us beware lest our moral sensibility be impaired by a familiarity with evil; lest we become tainted with the licentiousness and infidelity, which, it is feared, have made so great a progress among our French neighbours. Let us rather endeavour to impart to them of our best blessings, the lights of religious and moral truth with which Providence has favoured us, and instead of imbibing from them their religious and moral poison, communicate to them our religious and moral soundness and salubrity. And if we really mean thus to endeavour to lead them to the knowledge of those truths which can alone produce comfort here, and happiness hereafter, let us studiously endeavour to soften their prejudices, and conciliate their good-will, by our manifest kindness, disinterestedness, and moderation. Let us thus represent to them, in a favourable light, the religion we profess, discouraging in others, and forbearing from ourselves, that violence which irritates, that haughty assumption of superiority which offends and disgusts, that "wrath of man which worketh not the righteousness of God." But let us remember, that we have received from our forefathers, as a sacred deposit entrusted to them from above, our Christian sabbath, the sanctity of our marriage vows, and all those laws, habits, and institutions, by which practical religion and morals have been so long upheld among us, and the domestic and social happiness of millions has been secured; and let us see to it, that we guard them from farther violation and disparagement, and endeavour rather to transmit them to our children, together with the principles by which they are to be maintained and confirmed, in renovated strength.

Lastly, as of late, in a season of war, we were called on to exercise the virtues of adversity, and to resist that despondency and dismay which the exigence of affairs might tend to produce in us, so let us now guard against the still more formidable dangers of prosperity, and be diligent in practising the virtues for which it calls. Let us be humble and sober-minded, thankful for the blessings we enjoy, and conscious

how little we have deserved them. Let us beware of the too ordinary effects of increasing wealth and luxury, in producing a haughty, profane, inconsiderate spirit, in the highest degree hateful to that God, "who scatters the proud in the imagination of their hearts." Let the words of the prophet, addressed to what was once a great, rich, and flourishing city, be kept in our remembrance: "O thou that dwellest upon many waters, abundant in treasures, thine end is come." "Behold, I am against thee, O thou most proud, thy day is come, the time that I will visit thee." Again, "Because thy heart is lifted up, and thou hast said, I am a God, I sit in the midst of the seas. Because by thy great wisdom, and by the traffic thou hast increased thy riches, and thine heart is lifted up because of thy riches," &c. &c. "Thou hast defiled my sanctuaries with the iniquity of thy traffic; they have filled the midst of thee with violence: I will bring strangers upon thee; the terrible of the nations; and they shall bring thee down into the pit; I will cast thee as profane out of the mountain of God; all they that know thee shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." The same Almighty Being, who pronounced against Tyre these dreadful threatenings, has neither changed his nature, nor abdicated his power. Still he looks down with anger on the proud, the dissipated, and the luxurious, who boast themselves in the multitude of their riches, in whose hearts their prosperity produces proud self-dependence, instead of grateful humility; who are not careful to use the wealth, power, and influence with which they are favoured, for relieving the distressed, supplying the indigent, and promoting the happiness and improvement of mankind.

Surely, in the very midst of our national joy on the return of peace, we have received, in the imminent danger of a renewed naval mutiny, a memorable warning against that security, exultation, and pride of heart, to which the mind of man in prosperity is too naturally prone; and a memento that he, by whom "the hearts of men are turned as the rivers of water," can, by the mere operation of natural causes and

consequences, in a moment turn our strength into weakness, and render that to which we have been accustomed to look for the sure means of our safety, the very instrument of our destruction.

Let true Christians abound in prayers, "for kings and all that are in authority;" and prove by their orderly, industrious, and contented conduct, that they remember the object, for the attainment of which the apostle directed those prayers to be offered, "that they may lead a quiet and peaceable life, in all godliness and honesty." Let them shun dissipation; let them avoid ostentation and display; let them not seek to attract notice, but rather to avoid it; not to excite the admiration and envy of the worldly-minded, by the elegance of their equipage, or the splendour of their retinue; or if in lower life, by endeavouring, in their lesser scale,

to gratify vanity and ostentation, but let them rather exhibit a degree of Christian sobriety in the enjoyment of the good things of life; and while they use the bounties of heaven with grateful moderation, let them manifest that their hearts are not set on them, and that they exercise economy and self-denial, the better to enable them to succour the indigent and comfort the wretched. Thus, by their zeal and piety, by their moderation and sobriety, by their gentleness and humility, by their self-denial and liberality, by their civil, social, and domestic virtues, they will shew that true Christians are the best citizens also; and that the religion by which they are governed tends to the production of peace and happiness on earth, as well as of everlasting joy, and undecaying glory in the heavenly world.

RETROSPECT OF THE PRINCIPAL EVENTS, IMPROVEMENTS, AND REVOLUTIONS, IN THE EIGHTEENTH CENTURY.

Extracted, with some alterations, from the Porcupine of Jan. 9, 1801.

To those who want the time, or inclination, to labour through large volumes, we hope the following summary will prove an agreeable essay; as a comparison between Great-Britain and other states, we shall find that, in general, she has been gaining, at the expense of all the rest, throughout the whole of the period to which the summary is confined. In the first place,

RUSSIA,

which began to emerge out of barbarism at the commencement of the last century, and at that time unequal to Sweden, has, through her connection with Great Britain, risen to the rank of a first rate power, whilst

SWEDEN,

by the encroachments of her neighbour, her alliances with France, and other causes, has lost all her former influence; and

DENMARK,

once a terror to its neighbours, has now become of less importance than the former in the political scale.

POLAND

is now entirely effaced from the list of nations, and divided amongst those whom it formerly conquered, and occasionally defended.

PRUSSIA,

from a dukedom, has risen to a kingdom, and to one of the first rank among the powers of Europe: though neither its riches, its size, nor its inland situation, naturally promoted its rise; but the genius of one of the greatest men that ever lived in any age, together with the divisions of its neighbours, have effected this wonderful phenomenon: and there are men now in existence, who are older than the kingdom of Prussia, to whose sovereign some of the powers on the continent seem to look up for their future destiny.

THE GERMAN EMPIRE, out of whose side Prussia was taken, seems to be tumbling to pieces.

THE OTTOMAN,

also formidable at the commencement of the last century, is certainly nodding to its fall.

THE PAPAL POWER,

declining through the whole of the last, and the preceding century, is now so very near annihilation, as only to exist upon sufferance.

THE ITALIAN STATES, a formidable enemy to the Turks and the French at the commencement of the last century; and who have suc-

cessfully resisted the most powerful monarchs, have finally experienced the fatal truth of the ancient maxim, “Divide and Conquer.” Whilst

SAVOY,

which neither participated in the crimes, nor in the enervation and duplicity of Southern *Italy*, has shared the same fate, through the feebleness of a weak but virtuous Prince; and it, like other states, lies prostrate at the feet of *France*.

THE SWISS CANTONS,

peopled with a hardy race of uncorrupted inhabitants, amongst whom liberty spread its first rays in modern times, have in defiance of every means used to preserve their independence and neutrality, fallen also prostrate, a slave at the foot of the French government. France indeed may lose its superiority and sway in those countries as rapidly as she has acquired it: but can the ancient purity of manners and of principles be restored? Can parties be reconciled, and injuries forgiven? No. Peace, plenty, contentment, and undesigned innocence must long remain distant from every country where the French Tree of Liberty has once been planted. The changes effected on those happy countries are not like the mere havock made in ordinary wars, by the passage over or temporary residence of an armed force. The former resembles the poisonous bite of the serpent, the latter the sting of the ant or the bee; all indeed are accompanied with pain, but the one is deadly, the others in comparison entirely innocent.

SPAIN.

Though its decline, both in wealth and power, has been going on constantly for more than two centuries, yet it is during the last that it has fallen into a species of political palsy. Two centuries and a half are scarcely passed over since Spain was the wonder and the terror of the nations of the world; now none so mean to do it reverence. Spain has fallen, by bad conduct and bad councils, as rapidly as Russia and Prussia have risen; and the masters of the mines of Potosi and the sources of the precious metals, sunk in importance before those who make iron, and can handle steel.

PORUGAL,

leaning only upon England, is in its

fate not much unlike its neighbour, Spain. Similar to it in situation and natural productions, it was once great, and owed its greatness to similar causes, possessions in the Indies—and, like Spain, it has lost of its importance; for what are gold, spices, and all the aromatics of the Indies, unless the men who possess them have industry, courage, and conduct? Without these, wealth is but a bird of passage, which only settles where they are to be found.

HOLLAND,

which was at its zenith, both in wealth, power, and liberty, in the beginning of the last century, has fallen to decay. Its commerce is ruined, its possessions abroad lost, and its liberties invaded; it has only, at present, the name of a nation, and is in fact a subjugated province of France.

FLANDERS, and the Country called
BELGIUM,

once so warlike, and since so commercial and free, under Spain and Austria, formerly cultivated like a garden, but now wretched and miserable; the taxes imposed on the soil are too heavy to bear, and many fine estates are left barren, to avoid the cruel contributions imposed by those who insult their proprietors with oppression, under the name of liberty.

FRANCE.

At the beginning of the 18th century the French adored their Monarch, even to meanness; before the end of it, they persecuted and detested monarchy, even to savage cruelty and injustice, and to an excess, the horror of which was only diminished by its being extravagantly ridiculous. At the beginning of the century, the French had some piety towards God, and were polite to their neighbours; but at the end of it, impiety and insolence were their boast and their pride! What has been must astonish all; what is to be is beyond conjecture; but if one were to be hazarded on this occasion, it would be, that the French nation will retract part of their conduct, and become less extravagantly wild; though the tree of French liberty leaves a bad seed in every field where it has been planted, that will long be remembered with grief and dismay.

During that so famous a century,

GREAT BRITAIN

has also undergone a great change. It already had too much power and importance to admit of a rise like Russia or Prussia, and it was going in a positively different direction from Spain and Portugal, so that it can be compared to no other nation during the last century. Blest with a free government, established in the end of the 17th century, and under laws well administered, this nation has increased in wealth and importance.—Its manufactures, in particular, are the wonder of the world; for never before was the labour of man so abbreviated and rendered so productive as it is in this country by the help of machines, and the contrivances which ingenuity has brought to its aid.

Our commerce has increased in proportion as our manufactures have been brought to perfection, and our wealth in proportion to both, so that we are enabled to give a length of credit to strangers that was hitherto unknown in the annals of commerce. This unexampled wealth enabled England to establish, protect, and raise to importance that large portion of America, now the

UNITED STATES,

which a variety of causes, but chiefly the envy of other nations, incited to throw off its dependance on this country, when our enemies said we were ruined, and waited for our fall; but to their surprise and disappointment, the British Islands have prospered more than ever.

GREAT BRITAIN AND IRELAND.
As the beginning of the last century saw an Union between England and Scotland, so the commencement of the present is marked with another, which we hope will not be less auspicious. And if it be urged that England lost an empire, in the last century, which she nurtured, it is answered, that in losing America, though England lost so great a province, yet she had planted a colony which will for these several centuries to come be an increasing

customer for her manufactures, and therefore will amply repay her for the trouble and expense that have been incurred in forming that great establishment.

Prosperity so unexampled as that of England, has, indeed, been attended with heavy national expenses, from the envy it has excited; but though these expenses are great, they have not produced the bad effects that calculators have predicted, and the present burdens are considerably greater than they otherwise would be, on account of the great efforts now made to pay them off.

By exertions, proportioned to our wealth, power, and national bravery, we have, since the revolution broke out on the continent, resisted its effects. Our efforts by sea have been crowned, by Divine Providence, with a brilliancy of success beyond all example. While we have almost annihilated the fleets of our enemies, we have greatly increased our own; while we have wrested from them most of their foreign possessions, we have increased our own; and even our commerce has increased faster than ever, while that of our enemies has been reduced to the lowest pitch.

It is not improbable that the envy of fresh enemies is now preparing for us fresh triumphs, and for their defeat; but we neither invade nor provoke any one, and we must, under, the blessing of God, protect our rights, otherwise our ruin is inevitable.

Whilst the last century has produced all these changes, we do not say (though knowledge has extended) that wisdom and good sense have increased; nor, though riches and wealth have multiplied, do we presume to decide as to real happiness; and we are sorry to see a general disposition to despise what is ancient, and to shew a contempt for the wisdom of our ancestors, which leads to wild and vain theories, and conducts men to those experiments, which end in unhappiness and confusion.

REMARKABLE EVENTS IN 1801.

Extracted, with some alterations, from the *True Briton and Porcupine* of Jan. 1, 1802.

JANUARY.

1. THE commencement of a century, an epoch in human existence equally interesting and awful! In a political view it was highly

important to the British nation, as the era of an union between this country and Ireland, pregnant with the most beneficial consequences to both portions of the empire. This day

a proclamation was issued by his Majesty, declaring his pleasure concerning the royal stile and title appertaining to the imperial crown of the united kingdom of Great Britain and Ireland, and its dependencies, and also the ensigns armorial, flags, and bannars thereof.

2. A sixth report from the committee of the House of Commons appointed to consider of the high price of provisions was published.

3. A proclamation was issued for a general fast.

6. An account was received, by the way of Paris, of an armistice having been signed at Steyer, on the 25th of the preceding month, between Gen. Moreau, commanding the French Army, and the Archduke Charles, commanding that of Austria, and by which the latter agreed to deliver into the hands of the French certain fortresses, giving them the complete command of the country.

9. The details were received from Paris, of the operations of the French army, which led to the dilemma in which the Austrians were obliged to sue to the French general for an armistice. By these details it appears that the French were as ready to grant, as the Austrians to request, a cessation of hostilities, as their centre was much endangered by having pushed too far beyond their wings. How limited is the perception of man, and upon what trivial circumstances does sometimes the fate of empires depend! Had the Austrians attacked the French centre, how different might have been the circumstances of Europe!

14. An order of council was this day issued for the detention of all Russian, Danish, and Swedish vessels in British ports. This measure was rendered necessary by a coalition entered into by those powers to resist, by force, the right of search, by the ships of Great Britain.

15. An account received from Paris, of the French army in Italy, under General Brune, having crossed the Adige, on the 1st instant, and of the evacuation of Verona, and the blockade of Mantua.

17. The Gazette contained a letter from Capt. Rowley Bulteel, dated from Rio Janeiro, containing an account of the capture of two French frigates, viz.—La Concorde, of 44 guns, and 440 men, and La Medée, of 36 guns, and 315 men.

22. The Imperial Parliament met for the first time. It was opened by a Commission from his Majesty. The Commons having attended at the bar of the House of Lords, they were directed to proceed forthwith to the election of a Speaker. The Commons having returned to their own house, proceeded to such election, and the Right Hon. Henry Addington was unanimously elected.

23. The new Speaker of the House of Commons was presented at the bar of the House of Lords.

25. An instance of the extravagance of the Emperor Paul, if not a decisive proof of his actual derangement of intellect, was this day received in an article contained in the Petersburg Court Gazette, in which that sovereign proposed that all the belligerent potentates of

Christ. Observ. No. 1.

Europe should meet at an appointed place, attended by their prime ministers, and terminate their differences by single combat.

28. In the Court of King's Bench, Mr. Waddington received sentence as a forestaller. The judgment was, that he should, in addition to the imprisonment he had before undergone, be imprisoned in the King's Bench Prison for one month, that he should pay a fine of 500*l.* and be imprisoned until the fine was paid.

31. An account received through France of an armistice having been concluded in Italy on the 16th, at Treviso.

FEBRUARY.

2. This day his Majesty went in his usual state to the House of Peers, and addressed for the first time, the Imperial Parliament, in a most gracious speech from the throne.—Motions for addresses to his Majesty were moved in both houses of parliament, and amendments in both proposed, but the original motions were carried, in the House of Peers by a majority of 56, on a division, and in the House of Commons, of 182.

6. An account received of the sailing of the French squadron, under the command of Admiral Gantheaume.

7. This day Mr. Pitt, Mr. Dundas, Lord Grenville, and Lord Spencer, sent in their resignations to the King.—Mr. Addington was named as the successor of Mr. Pitt, a man who had long filled a high and arduous office with universal approbation; whose integrity was undoubted, and whose acknowledged principles afforded the best security for the maintenance and prosecution of those measures, upon which the safety of our constitution depends.

9. Mr. Pitt sent notice to the Bank that he should continue to transact public business as Chancellor of the Exchequer, until after the important business of the budget should be completed.—A treaty of peace concluded at Luneville, between the Emperor of Germany and the Chief Consul of France.

10. This day the Right Hon. Henry Addington resigned his office as Speaker of the House of Commons.—The Gazette contained an account of the taking of the Dedaigneuse of 36 guns and 300 men.

11. Sir John Mitford chosen Speaker of the House of Commons in the room of Mr. Addington.

14. The arrangement of a part of the new administration was made public.

16. A loan contracted for, to the amount of 28,000,000*l.*

18. An armistice concluded between the French General Murat, and the King of Naples, at Toligno.—Mr. Pitt opened the budget in the House of Commons.

21. Lord St. Vincent, Lord Hawkesbury, Lord Hobart, and some other of the new Ministers, kissed his Majesty's hand on their respective appointments.

22. War declared by Spain against Portugal.—His Majesty had for some days been afflicted with a bad cold. This day, to satisfy the public anxiety respecting the health of

their Sovereign, his Majesty's physicians wrote out a bulletin, which was left in an anti-room of the Queen's-house. To repel the unprovoked aggression of the Northern Powers, and vindicate the rights of our country, a fleet was ordered to be assembled at Yarmouth, to act in the Baltic as soon as that sea would permit an entrance into it. To the command of this fleet Sir Hyde Parker was appointed, and Lord Nelson was named as second in command. This day Sir Hyde Parker hoisted his flag at Portsmouth, on board the London, of 98 guns, and Lord Nelson in the St. George, of 98 guns, arrived from the westward.—Admiral Cornwallis appointed to the chief command of the channel fleet, in the room of Earl St. Vincent, made first Lord of the Admiralty.

MARCH.

2. The Gazette contained an account of the capture, among other vessels, of l'Unie French frigate of 30 guns and 250 men, by the Arrogant, Captain Osborn.

3. Intelligence was received of the loss of the Kent East Indiaman, which was taken by the Confiance French frigate in the East Indies, after a most gallant resistance, in which Capt. Rivington of the Kent was killed.

5. The fleet destined to act in the Baltic, assembled in Yarmouth roads.—War declared by Portugal against Spain.

6. Accounts were received of a rebellion having broken out at Sierra Leone, which was suppressed by the great exertions of Lieutenant Sheriff of the navy, &c.

8. A landing was effected by the troops under the command of Lieutenant-General Sir Ralph Abercromby, in the Bay of Aboukir, on the coast of Egypt. The landing was warmly opposed by the French; but our troops, surmounting every obstacle, defeated the enemy, taking eight pieces of cannon, and firmly established themselves.

9. This day the remainder of the army was landed.

11. The last bulletin respecting his Majesty's health was this day published, announcing his complete recovery, to the sincere joy of an anxious and loyal people.

12. The fleet under the command of Sir Hyde Parker and Lord Nelson, sailed from Yarmouth roads, consisting of fifteen ships of the line, with a number of bombs, frigates, sloops, gun-brigs, &c.—The British army marched forward to within two leagues of Alexandria, and within one league of the enemy, advantageously posted on a commanding ground.

13. The British army advanced to attack the enemy, who, not waiting for the attack, advanced at the same time. A very warm action ensued. The enemy were forced back under the walls of Alexandria, the British occupying the ground which the enemy had quitted in the morning.

14. Mr. Pitt resigned into his Majesty's hands, at the Queen's-house, the seals of office, as Chancellor of the Exchequer and First Lord of the Treasury, and they were immediately delivered by his Majesty to Mr. Addington, who kissed hands upon the occasion.—An ac-

count received of Admiral Gantheaume's squadron having put into Toulon, to repair the damages which it had sustained in several gales of wind.

16. His Majesty's ship Invincible, of 74 guns, the flag ship of Rear-Admiral Totty, lost near Yarmouth roads, and the greatest part of the officers and crew drowned, Admiral Totty and 125 of the crew only saved. The Invincible had sailed from Yarmouth Roads in the morning to join the Baltic fleet, and struck between two and three in the afternoon.—The ratification of the treaty of peace concluded at Luneville, exchanged at Paris.

17. Earl Hardwicke appointed Lord Lieutenant of Ireland.

20. A motion was made in the house of Peers for an inquiry into the State of the Nation, which was negatived by a majority of 87, there being 28 for, and 115 against the motion.—The Swedish Island of St. Bartholomew, in the west Indies, surrendered to the British forces under the command of Lieutenant General Trigge and Rear Admiral Duckworth.

21. Peace between the Emperor of Germany and the French Republic proclaimed at Paris.—A general attack made by the French forces in Egypt, under the command of General Menou, upon the British line. A desperate battle ensued, in which the French were twice repulsed on the part of the British, and which ended in the complete defeat of the French. In this battle, the British commander in chief, Sir Ralph Abercromby, received a wound in the thigh. He remained on horseback, however, on the field of battle, and in the hottest of the fight, till the day was decided in our favour. When taken from his horse, he fainted from loss of blood. He was conveyed on board the Foudroyant, the flag ship of Admiral Lord Keith.

23. The Emperor Paul of Russia died suddenly.

24. Alexander, the eldest son of Paul I. proclaimed Emperor of Russia. This prince immediately ordered all the English prisoners to be released, and addressed letters to our court, containing the most friendly assurances. The Island of St. Martin surrendered to the British force.

25. A motion made in the House of Commons to inquire into the State of the Nation, which was negatived by a majority of 186—there being 105 for, and 291 against the motion.

27. A despatch received from Paris by the French Agent here, which was favourable to the commencement of negotiations for peace.

28. Sir Ralph Abercromby died of his wound received on the 21st. In him his country lost one of its most valuable characters, equally distinguished by his talents as a general, and his virtues as a man.—The Island of St. Thomas surrendered to the British forces.

30. The British fleet, commanded by Sir Hyde Parker and Lord Nelson, passed the Sound with very little molestation from the Danes, and no damage on our part.

31. The Island of St. Croix surrendered.

APRIL.

1. The Irish budget was opened in the House of Commons by Mr. Corry, the Chancellor of the Exchequer for Ireland.

2. Lord Nelson, with twelve two-deck ships, four frigates, four sloops of war, two fire-ships, and seven bomb-vessels, made an attack on the formidable line of defence constructed by the Danes for the protection of Copenhagen, and their naval arsenal there. This attack was made with all that judgment, skill, and daring enterprise, which had marked Lord Nelson's conduct in the memorable battle of the Nile. It ended in the most complete success, and with circumstances of peculiar glory to the character of the British nation for humanity, from the admirable presence of mind of Lord Nelson.

4. Lord Nelson went on shore at Copenhagen, and had an interview with the Crown Prince.

7. Napper Tandy received sentence of death for high treason.

9. An armistice was agreed upon between the British commanders in the Baltic and the court of Denmark for fourteen weeks.

10. The Hamburg mail brought an account of that city having been taken possession of by the Danish troops under the command of the Prince of Hesse.

14. The account of the death of the Emperor Paul received in this country.

15. Captain Otway arrived in town with the official accounts of the victory at Copenhagen.

16. The thanks of both Houses of Parliament were voted to the commanders, officers, and men of the Baltic fleet, for their services in the action of the 2d inst. before Copenhagen.

17. Intelligence was received of a gallant action performed by Captain Connor of the brig Beaver. His ship having been captured by a French privateer, Captain Connor and a little boy were left on board, and five Frenchmen to navigate her to France. Captain Connor attacked the whole of the French crew, threw one over board, subdued the remainder, and brought his ship to England.

19. The town and castle of Rosetta surrendered to a British detachment under the command of Colonel Spencer.

21. The Island of St. Eustatius taken possession of by a British detachment.

25. Accounts were received of the capture of the French frigate L'Africaine, of 44 guns, and 300 chosen troops on board, exclusive of her crew, by the Phœbe, of 36 guns, commanded by Captain Barlow. The French had 200 killed and 184 wounded; there was but one man killed on board the Phœbe.

29. Advices received by government, that the rivers in the north of Europe, which had been shut against British commerce by the northern coalesced powers, were again opened by order of the courts of Berlin and Copenhagen.

MAY.

6. Accounts received from several parts of France of great preparations going forward for the invasion of this country. Measures prompt-

ly adopted by our government to repel this threatened attempt.

7. Lord St. Helen's set off as Minister Plenipotentiary for St. Petersburg, to settle, definitively, the disputes with the Northern Powers, and establish, by treaty, the right of search, for the purpose of resisting which the northern coalition was formed.

10. The garrison of Rhamanie surrendered to a British force under the command of General Hutchinson.

14. Lieutenant Corbett arrived from Egypt with the official despatches of the battle of the 21st of March, and brought with him the standard of a French corps taken in that battle, entitled, "The Invisible Legion of Bonaparte," and which was seized by the 42d regiment, who were the particular object of the attack of that French corps. The whole of them were cut to pieces, or taken, and their standard remained in the hands of our gallant soldiers as a trophy of their victory. The battle of the 21st of March was one of the hardest fought that history records, and every circumstance considered, was perhaps the most honourable to the British army which modern times, at least, can present.

18. The thanks of both Houses of Parliament voted to the army in Egypt, for their gallant and successful services in that country.

27. His Excellency Marquis Cornwallis left Dublin, and embarked on board the Dorset yacht, on his return to England.

28. Lord St. Helen's, British Plenipotentiary, reached St. Petersburg, and was most graciously received.

JUNE.

3. Intelligence received that the Emperor Alexander had taken off the Embargo from all British ships in the Russian ports.

5. The embargo upon Russian and Danish vessels in the ports of England ordered to be taken off.

6. A treaty of peace concluded between Spain and Portugal, at Badajos.

7. A gallant attack made by a small British squadron, under the command of Capt. Newman, of La Loire frigate, on a French flotilla anchored off the harbour of Havre, in which Captain Wright of the Wolverine, very particularly distinguished himself.

8. Accounts received, by the way of Paris, of the entrance of the Spanish army into Portugal, and their capture of Olivenza.

9. His Royal Highness Frederick Duke of York appointed Commander in Chief of all his Majesty's land forces in the United Kingdom of Great Britain and Ireland.—A gallant attack made upon a Spanish convoy anchored under the battery of Oropesa, by Captain Pulling, in his Majesty's sloops of war the Kangaroo, and the Speedy, Captain Lord Cochrane, which completely succeeded.

12. His Excellency Count Bernstorff Minister Plenipotentiary from the court of Denmark, arrived in London.—Another gallant attack made upon the French force, in consequence of which the enemy's flotilla was obliged to return into the harbour of Havre, and in which the Wolverine again distinguished herself.

17. A convention signed at Petersburg between Lord St. Helen's and Count Panin, by which all differences between this country and Russia were amicably and satisfactorily adjusted.

18. An account received from Lord Elgin, at Constantinople, of the arrival of a British force at Suez, which had come from India up the Red Sea.

24. The *Swiftsure*, of 74 guns, (but her lower-deck guns had been left at Egypt,) captured by Admiral Gantheaume's squadron, between Egypt and Candia, on her passage down the Mediterranean.

25. Grand Cairo surrendered by capitulation to the combined British and Turkish army, under the command of Sir J. H. Hutchinson. The garrison consisted of upwards of 6000.

29. Their Majesties and the Princesses set off from Kew Palace for Cuffnells, the seat of George Rose, Esq. in the New Forest—Lord Nelson landed at Yarmouth from the Baltic, and on the following day reached town, and went immediately to the Admiralty.

30. A most tremendous storm of thunder and lightning, which extended over a great part of the southern counties. It was extremely violent at Southampton and its vicinity. His Majesty, at the time it came on, was taking an airing in his carriage in the New Forest. One of the horses taking fright at the lightning, became so unruly, that his Majesty was persuaded by his attendants to alight and take shelter in a cottage.

JULY.

1. The intercourse between this country and France, through the medium of M. Otto, the French agent here, so frequent as to lead the public mind to a sanguine hope of a favourable issue to the negotiation.

2. Parliament prorogued by commission.—Mr. Merry left town for Paris as British agent there.

3. Their Majesties and the Royal Family embarked at Christchurch in the royal yachts, and proceeded for Weymouth.

6. A squadron under the command of Rear-Admiral Sir James Saumarez, consisting of seven ships of the line, attacked, in Algesiras Bay, a French squadron of three ships of the line and a large frigate, protected by the formidable batteries in the bay. The attack was made in the true British style; but the *Hannibal*, of 74 guns, going inside of the enemy's ships, unfortunately grounded, and being immovable, she was of necessity, but not until after the most gallant defence, abandoned to the enemy. Capt. Ferris, and the remaining part of the crew, surrendered themselves prisoners of war.

8. The French squadron in Algesiras Bay, reinforced by five Spanish line of battle ships, two of them of 112 guns, a French ship of 74 guns, and three frigates, and an incredible number of gun-boats and other vessels.

12. The combined French and Spanish force, amounting in all to ten sail of the line, put to sea from Algesiras Bay. Sir James Saumarez, lying with his squadron at Gibral-

tar, whither he had gone to repair the damages sustained in the battle of the 6th, immediately put to sea after them with five ships of the line, determined to oppose their passage to Cadiz, whither they seemed bound. At 11 P. M. the *Superb*, the van ship of the British squadron, opened her fire upon the enemy—the *Cæsar*, Sir James's flag ship, closely following, was about to open upon a three-decker of the enemy, which was perceived to be on fire, and which communicating to a ship of the same force to leeward, both soon blew up with a dreadful explosion. The *San Antonio*, of 74 guns, under French colours, struck to the *Superb*—The enemy's squadron was dispersed, and with difficulty found shelter in Cadiz harbour from the ardent and bold pursuit of the British ships. Sir James Saumarez returned in triumph to Gibraltar with his prize, and anchored there amidst the loudest acclamations of the garrison. This action may certainly vie in activity, enterprize, and gallantry, with any upon record in the annals of British glory.

21. In the night between this day and the 22d, a most daring and gallant enterprize was executed by the boats of a British squadron of frigates stationed in the mouth of Brest harbour, under the command of Capt. Brisbane, of his Majesty's ship *Doris*. A French National Corvette, called *La Chevrette*, mounting 20 guns, and having 350 men on board, lay in Camaret Bay, in presence of the combined fleets of France and Spain. The boats of the *Doris*, *Beaulieu*, and *Uranie*, manned with volunteers, proceeded in to cut her out; in which enterprize, under the direction of Lieutenant Maxwell, of the *Beaulieu*, they were completely successful. This daring exploit was characterized by Admiral Cornwallis, the Commander in Chief, as being one of the noblest, perhaps, ever achieved by British valour.

24. The Island of Madeira taken possession of by a British regiment, who were received as the friends and allies of Portugal.

27. Vice Admiral Nelson hoisted his flag on board the *Unité* frigate at Sheerness, his Lordship having been appointed to the command of a flying squadron of frigates and gun-vessels, for the protection of the coast against the threatened invasion of the enemy.

30. Lord Nelson, at day-light, hoisted his flag on board the *Leyden*, of 68 guns, lying in the Downs, and at eight in the evening shifted it to the *Medusa* frigate.

AUGUST.

1. Early this morning Vice Admiral Lord Nelson sailed from the Downs for the coast of France, with a numerous fleet of gun-brigs, bombs, &c.

4. Lord Nelson made an attack upon a French armament of gun-boats and other vessels, intended for the invasion of this country. His Lordship succeeded in destroying and damaging a number of the enemy's vessels.

4. A letter published in the *Gazette* from Lord Cochrane, giving an account of his having captured, in the *Speedy* sloop of war, of 14 guns, four-pounders, and 54 men, a Spanish

zebeck frigate, of 32 guns, 22 long twelve-pounders, 8 nines, and 2 heavy caronades, with 319 men. This action was considered by naval men as one of the most brilliant which was ever achieved by a single vessel against another.

6. Lord Nelson anchored in Margate Roads from before Boulogne. His Lordship came back to make further preparations for a renewal of the attack on the French force at Boulogne.

12. Intelligence reached this country (via Constantinople) of the capture of Grand Cairo by British and Ottoman army.

14. Lord Nelson again sailed with his squadron for the purpose of renewing the attack on Boulogne harbour.

15. A second attack made by Lord Nelson upon the French flotilla in Boulogne harbour, which had not all the desired success, in consequence of the enemy having taken the precaution, undreamt of by British sailors, of having drawn their vessels ashore.—His Holiness the Pope addressed a letter to the French bishops, requiring their resignation, into his hands, of their ecclesiastical appointments.

20. Three gun-boats, two launches, and a flat boat carrying a brass howitzer, taken and destroyed off Estaples by the boats of a small squadron, under the command of Capt. Rose of the Jamaica.—El Neptune, a new ship, pierced for 20 guns, belonging to the King of Spain, a gun-boat, and a merchant ship, cut out of the harbour of Corunna by the boats of the Fisguard, Diamond, and Boadicea frigates, under the direction of Lieut. Pipon of the former vessel.

23. Lord Nelson sailed a third time with his flotilla from the Downs.

27. Lord Nelson anchored in the Downs.

31. An account received by the French papers of a definitive treaty of peace having been concluded between the Elector of Bavaria and the French Republic.

SEPTEMBER.

2. Alexandria surrendered by capitulation and taken possession of by the British forces. The garrison consisted of 9,300 men. This great event terminated the campaign in Egypt, a campaign which will be recorded as the most glorious to the British arms that ever was waged in any era, in any quarter of the globe.—La Success and La Bravoure, two French frigates, going from Leghorn with a convoy of provisions for the besieging army before Porto Ferrajo, driven on shore by an English squadron. The former got off by the English the other destroyed.

4. The Archduke Anthony of Austria, elected Bishop of Munster.

7. The treaty of peace between Spain and Portugal, signed at Badajos, June 6, received in this country.

9. The ratification of the treaty concluded between Russia and this country arrived here.

12. The King of Etruria acknowledged at Vienna by his title being inserted in the Court Gazette.

22. The Emperor Alexander of Russia

crowned at Moscow, with great ceremony and state.

25. Lord Nelson sailed in the Amazon frigate, from the Downs, for the coast of France, but the wind coming foul, returned in the evening.

26. Captain Parker, an able and gallant officer, who had acted as aid-de-camp to Lord Nelson in his last attack on the French flotilla in Boulogne harbour, and who had suffered the amputation of one of his legs, in consequence of its having been shattered by a cannon-ball, died at Deal.

28. The remains of Captain Parker were interred with military honours. Lord Nelson, and all the officers of the ships in the Downs, and of the garrison, attending the melancholy ceremony.

29. Peace concluded at Madrid between France and Portugal.

OCTOBER.

1. Preliminaries of Peace were this evening signed at the office for foreign affairs, in Downing Street, between Great Britain and the French Republic.—This day the Royal Family left Weymouth, on their return to Windsor.

3. A pretty general illumination took place in consequence of the signing the Preliminaries of Peace.

5. Accounts received in town of universal joy having spread through the country upon the Peace.

6. A proclamation published in the London Gazette, calling a meeting of Parliament on the 29th instant.

8. A treaty of Peace between Russia and France signed at Paris, by M. Talleyrand and Count Markow.

9. A treaty of peace concluded at Paris between the French Republic and the Porte.

10. General Lauriston, first aid-de-camp to the First Consul of France, arrived in town with the Ratification of the Preliminaries of Peace, which was soon after exchanged between Lord Hawkesbury and M. Otto, at the foreign office. This event was immediately announced by a discharge of the Park and Tower guns. In the evening a general and brilliant illumination took place in the cities of London and Westminster, in parts of which, particularly at the public offices, many appropriate devices were displayed.—This day likewise Paris journals of the 6th were received, containing the articles of the preliminary treaty of peace.

13. A proclamation made in the London Gazette of the cessation of arms between his Majesty and the French Republic, by sea and land.

14. General Lauriston sailed from Dover, on his return to France.

29. This day his Majesty went in the usual state to the House of Peers, and opened the session of parliament with a most gracious speech from the throne.—Addresses were moved in both Houses to his Majesty, and passed in both without the smallest opposition.—His Majesty was this day pleased to appoint Marquis Cornwallis to be his Plenipo-

tentary to the Congress to be held at Amiens, and Anthony Merry, Esq. to be his Majesty's Secretary at the said Congress.

NOVEMBER.

2. Marquis Cornwallis and his suite left town, on his route to Paris.

3. This day his Excellency embarked at Dover, and landed at Calais in the evening, where he was received with every mark of respect and distinction becoming his high character.—A discussion took place in both Houses of Parliaments upon the Preliminaries of Peace. Upon a motion in the House of Peers for an address to his Majesty, expressive of their lordships' full approbation thereof, which was opposed by Lords Spencer, Grenville, &c. a division took place, when there appeared for the motion 114, and only 10 against it, leaving a majority of 104.—In the House of Commons, upon a similar motion, no division took place.

7. Marquis Cornwallis reached Paris, where he was received with the most unbounded joy, and every possible mark of respect.

9. Sir Sidney Smith and Colonel Abercromby landed at Portsmouth from Egypt, with the official despatches of the surrender of Alexandria, and the final conquest of that country by the British forces, duplicates of which had been before received.—Marquis Cornwallis had his first audience of the Chief Consul.—A grand fête took place at Paris, in celebration of the peace.—Intelligence was received that the Prussian troops had commenced their evacuation of the Hanoverian dominions.—Accounts were also received of a new revolution having taken place in the government of Switzerland.

12. The thanks of both Houses of Parliament were voted to Lord Keith, Sir J. Hutchinson, and the other officers of the army and navy serving in Egypt.—The French papers contained a long account of the very splendid fête which took place at Paris on the 9th of November, in honour of the peace between Great Britain and France. They also contained an account of the French having evacuated the kingdom of Naples.

13. The treaty between Great Britain and Russia was discussed in the House of Commons, and approved of without a division.

14. The Gazette of this day contained an account of the surrender of Alexandria, and consequently of the complete subjugation of the French in Egypt.—The Gazette also contained an account of the squadron of French frigates cruising off the Isle of Elba, being attacked by the Phoenix, the Pomona, and the Minerva, the result of which was, that two French frigates of 40 guns were taken, and one of equal force destroyed.

24. Prince Augustus Frederick created

Duke of Sussex, and Prince Adolphus Frederick created Duke of Cambridge.

25. Great preparations making at Brest for an expedition to St. Domingo.

DECEMBER.

1. Marquis Cornwallis with his suite, arrived at Amiens from Paris.

2. In the House of Commons, Lord Glenbervie brought in a bill for removing certain restraints upon the correspondence by letter between Great Britain and France.

3. The Hamburgh mail brought the intelligence of the siege of Porto Ferrajo having been raised, after a long and most gallant defence.

5. Despatches were received from Lord Keith, who arrived at Malta with a considerable part of his fleet, having left Sir Richard Bickerton with a squadron at Alexandria.—Sir John Parnell, formerly Chancellor of the Exchequer in Ireland, expired suddenly, as he was sitting at breakfast.

6. M. Otto received his appointment as Minister Plenipotentiary from the French Republic at the court of St. James's.

9. The Congress opened at Amiens

14. The French fleet destined for St. Domingo sailed from Brest.

15. Accounts were received at the Admiralty of some dissatisfaction having appeared in the fleet under the command of Vice Admiral Mitchell, lying in Bantry Bay, in Ireland.—Parliament this day adjourned to the 21st.

16. An account received of the suppression of the mutiny in the fleet in Ireland, by the spirited conduct of Rear Admiral Campbell, and the officers and marines of the Temeraire and the Formidable, on board of which ships only it had broken out.

18. The intercourse with France opened by packet-boats between Dover and Calais.

21. Parliament this day adjourned for a week.

28. Parliament again adjourned for a week.

29. Vice Admiral Mitchell with thirteen sail of the line, arrived at Spithead, from Bantry Bay, in Ireland.—This day the intercourse with Holland was opened by packets between Harwich and Helvoetsluys.—Accounts received of an insurrection having broken out in the French island of Guadalupe, which was attended with much bloodshed, the blacks having massacred a considerable number of the white inhabitants of the island.

30. Advices received that the yellow fever had committed great ravages at Jamaica and Martinique, particularly among the military.

* * * We have already occupied so much room in this division, that we must defer the General View of the State of Public Affairs for the past Month, till the next Number.

III. CHRONICLE OF FOREIGN OCCURRENCES.

LETTERS from Flushing, of the 8th Dec. uniformly state, that the greater part of the lands in the vicinity of that city are completely laid under water, and that the peasantry are flocking into Flushing and Middleburgh for their personal security. Several tracts of

land, on which Madder used to grow, and which constituted the chief object of commerce of the inhabitants, are now entirely covered with water; the absolute ruin of the proprietors is therefore evident. Many of the dykes, which a month ago were in a good

situation, now threaten destruction; in fine, the measure of the people's wretchedness seems to be filled up. Deputies have been sent to the Hague, for the purpose of representing to government the unhappy situation of the department of Zealand.

The most melancholy accounts have been received of the destruction occasioned by the late inundations of the Rhine and Ill. Every where the inhabitants were obliged to take refuge in their upper stories. At Gomersheim, the Rhine has burst through the dykes, and laid a tract of the most fertile ground completely under water. The inundation has also done considerable damage in the vicinity of Strasburgh.

The loaf of four pounds weight costs, at Paris, $22\frac{1}{2}$ sous, near a shilling; an immense price in France, where the money and price of labour bear no proportion to that rate. The cause of this high price is stated to be the damage done by the overflowing of the rivers, by which the destruction of corn in its various depots, as barns, granaries, stacks, &c. was not the only mischief sustained, for the roads, being completely cut up, have prevented the arrival in the capital of the grain which has escaped. In many parts of Paris, the quays and streets contiguous to the river were under water to the ground floors. The cellars indeed, in every part of the city were inundated.

The frequent inundations which have done so much injury in the course of the autumn, in the southern provinces of France, and the north of Italy, have been attributed to the great prevalence of the southerly and the south-east winds. These tempests have continued so incessantly, as to occasion a most extraordinary fall of snow, as well in the Pyrenees as in the Alps. The district of Arles, which owes its uncommon fertility to the slimy manure deposited annually by the waters, has suffered excessively this year in consequence of the above.

Forged notes to the amount of 80,000 francs, upon the Bank of Commerce, at Paris, were nearly ready for circulation, when they were lately seized by order of the minister of general police. Others had been previously issued; but the minister observes, in his letter on the subject to the First Consul, that only eighteen of 500 francs each, were actually in circulation. Two persons principally concerned in the business have been taken up, and measures have been adopted to apprehend their accomplices, who are at Lyons.

All the accounts received from Amiens, mention the splendor of Marquis Cornwallis's equipages, and the magnificence of his table. The allowances for his embassy are indeed altogether different to any that had preceded it; and so is the attention that has been paid to him in France. As a proof of the lively interest which the French people take in his residence among them, his Excellency was no sooner settled at Amiens, than all the constituted authorities for forty miles round repaired to the seat of congress, to offer him their congratulations, and to express their joy at the return of peace between the

two countries. Some of the addresses are marked with as much fervency, as if they had been intended for the Chief Consul himself.

The French public are in general extremely uneasy on account of the delay of the publication of the Concordatum; meanwhile the office of citizen Portalis, at whose disposal are all clerical benefices under the new system, is besieged by claimants of every description.

The Chief Consul is eagerly expected at Lyons; and the utmost magnificence of adulation is displayed for his reception. The Hotel de Ville and its superb saloon, which had been considerably injured by violence during the siege or other revolutionary calamities of the city, have been repaired upon this occasion; and the military and constituted authorities are held in constant requisition, to move upon a signal, in order to meet him upon the road, and anticipate his arrival with addresses and panegyrics.

No less than four hundred and twenty-five deputies, and thirty prefects, have already reached Lyons; and the letters from thence positively announce, that the Consulta of the Cisalpine Republic is about to be opened without delay, and that the First Consul is to be present at the meeting.

The Spanish Gazettes have published a royal proclamation, relative to the new French weights and measures; and the Mercantile Almanack for the year 1801, for the first time, contains the French Calendar, and a comparison of the Spanish weights and measures with those of the French.

The details which appeared in the public prints, relative to the late inundations in Italy, far from being exaggerated, fell short of the truth. The whole of the Mantuan territory was literally laid under water, and the inhabitants of Mantua were obliged to seek safety in their upper stories.

The damage done by the swelling of the Po is almost incalculable. The violent and excessive rains that prevailed from the 27th ult. to the third inst. and those which have succeeded since at intervals, produced a rise of 20 inches beyond that which took place the beginning of the last century. The three Borgos of Mezanci, situated between the river of Parma and the Po, have been 12 feet under water.

The mortality occasioned by the yellow fever in most of the West India islands, as well as in Surinam, Demarara, &c. is alarming in the highest degree. At Martinique the military has been so reduced, as to be insufficient to the ordinary duty of the garrison; and black troops have been called in from such of the neighbouring islands as could spare them. At Surinam, &c. some loaded vessels are stated to have been detained, having lost all their hands.

Victor Hugues has brought the French colony of Cayenne to a most flourishing state. Its exports this year exceeded those of any other within the last seventeen years by 580,000 francs, and surpassed the imports by 56,000 francs. All the public edifices have

been rebuilt, and considerable canals constructed.

The Spanish governments in South America have recently become extremely vigilant, to prevent an extension of the intercourse of foreigners with their settlements. The viceroy of Lima some months since ordered the seizure of all vessels on the coast, having goods on board for trade above the value of 100 dollars. Several Americans (one of which, belonging to New York, had 150,000 dollars in specie on board) have in consequence been captured and condemned at Lima and Callio. The ships engaged in the whale fishery continue, however, to receive a polite reception.

Private letters from the Cape of Good Hope, dated October 18, by the Star Packet, mention, that the troops there still remained in their encampment, where they were expected to continue till the beginning of December: the troops in general were in good health, and were tolerably well supplied with provisions, and at a moderate rate: they had the day before heard of the capture of Madeira, and the landing there of the 85th regiment, and of Sir James Saumarez's action with the Spaniards. The news was brought by a vessel on a voyage of discovery.—The Dutch settlers seem to have caught the idea of revolution, and are in consequence very troublesome: indeed there was a prospect of its

breaking out with great violence, if some very strong measures of precaution were not made use of, as near 500 of the insurgents had assembled near Swettendam, about 400 miles from Cape Town, where several of the Caffreys had joined them, and a number more were collecting. The light infantry of the corps encamped, were formed into a battalion, and expected daily to receive orders to march against them.

In consequence of a number of Irish rebels having been transported and sent to Botany-bay, and there attempting to subvert the government, by various acts of disorder and tumult, that colony became in a state of insurrection, and at Norfolk Island they would have succeeded but for the manly and spirited conduct of Governor King, and Lieut. Gov. Patterson, who caused the principal ringleaders to be secured, some of whom were executed. This spirit of insurrection was in some degree revived by the arrival of the Lady Ann transport, in March last, bringing with her one hundred and fifty more miscreants, of every description, but, by a timely check it was soon overturned. The military force there behaved throughout with much commendable firmness and spirit; though at the same time we lament that the present force seems by no means adequate to so dangerous and arduous an undertaking.

IV. CHRONICLE OF DOMESTIC OCCURRENCES.

LONDON.

A General Bill of all the Christenings and Burials from Dec. 9, 1800, to Dec. 15, 1801.

Christened in the 97 Parishes within the Walls, 1073.—Buried, 1136.

Christened in the 17 Parishes without the Walls, 4266.—Buried, 4143.

Christened in the 23 Out-Parishes in Middlesex and Surrey, 8373.—Buried, 8977.

Christened in the 10 Parishes in the City and Liberties of Westminster, 4102.—Buried, 5119.

Total.

Christened $\begin{cases} \text{Males} & 9400 \\ \text{Females} & 8414 \end{cases}$ In all 17,814.

Buried $\begin{cases} \text{Males} & 9661 \\ \text{Females} & 9713 \end{cases}$ In all 19,374.

Whereof have died.

| | | | | |
|-------------------------------------------|---|---|---|------|
| Under two years of age | - | - | - | 5395 |
| Between two and five | - | - | - | 2063 |
| Five and ten | - | - | - | 843 |
| Ten and twenty | - | - | - | 639 |
| Twenty and thirty | - | - | - | 1481 |
| Thirty and forty | - | - | - | 1924 |
| Forty and fifty | - | - | - | 2128 |
| Fifty and sixty | - | - | - | 1817 |
| Sixty and seventy | - | - | - | 1482 |
| Seventy and eighty | - | - | - | 1047 |
| Eighty and ninety | - | - | - | 487 |
| Ninety and a hundred | - | - | - | 64 |
| A hundred | - | - | - | 1 |
| A hundred and one | - | - | - | 5 |
| A hundred and two | - | - | - | 1 |
| Decreased in the Burials this Year, 3694. | | | | |

There have been executed in Middlesex and

Surrey, 23; of which number (11 only) have been reported to be buried (as such) within the Bills of Mortality.

A monument is now erecting in the south transept of St. Paul's Cathedral, to the memory of Captain BURGESS, who was killed in the engagement with the Dutch fleet. Though this celebrated edifice cannot boast any antique monuments, there is no doubt but it will, in a few years, rival Westminster Abbey in those of a modern date. We understand it will shortly be enriched with the monuments of Earl HOWE, General ABERCROMBY, and Captains MORSE and RIOU; and that stations are already allotted for that purpose.

DEC. 29. An undertaking of considerable magnitude, was crowned with complete success, at Mr. SMITH's yard, Limehouse-hold—The DOMINICA WEST INDIAMAN, 400 tons, R. DALE sole owner, was hove up out of the water on an inclined plane, prepared for the purpose, of 180 feet long, and 10 feet wide, at right angles to the surface of the water opposite. The Dominica had been in Dock in order to put two planes under her bottom, one on each side of the keel, to correspond with that on shore, on which she was to be hove upon: the preparation for this great undertaking, shewed much skill and judgment. At one o'clock the ropes were attached to the ship, and the persons engaged for the occasion, were placed at their several stations—as soon as the power applied began to act, the ship, as it were, appeared to walk up, out of the water, till she was high and dry on the launch, amidst

the acclamations of upwards of 4,000 persons, assembled as spectators. An elegant supper was given on the occasion by Mr. DALE. The ship is cut in half, and is to be lengthened 20 feet in midships, and launched in eight weeks.

DEC. 30. A fire broke out about two o'clock in the afternoon, at LADY PEMBROKE's house, in Cavendish Square, which reduced the whole house to a mere shell, the lower apartments excepted. It was occasioned by one of the servants leaving the room where a large charcoal fire was placed, with the beds and linen close to it.

JAN. 12. The first division of the Coldstream Guards, lately returned from Egypt, under the command of Lord CORK, with the following Officers, Col. MACKERNON, Captains STIRLING, THOMPSON, DALLING and BROTHERTON; Ensign VECHEL, and 200 men, marched into Knightsbridge barracks. A little way beyond Kensington they were met by the band, who struck up, *God save the King*. The colours of the regiment were displayed; and the shattered appearance they presented, instantly drew the loudest burst of applause from thousands, who came to welcome these gallant troops; considering the great fatigues and hardships they have undergone, and the vicissitudes of climate they have experienced, they looked surprisingly well, still preserving some little tinge of their Egyptian hue.—On Wednesday, the remaining part of the regiment, under command of Col. PEACOCKE, with Captains HAMILTON and BECKET, and Ensigns RITCHISON and PARKER, with near 150 men, arrived in town, and were received with the same testimonies of regard, and welcomed to their barracks with loud huzzas.

JAN. 16. *Sudden change of the Weather.*—This morning, at two o'clock, the Thermometer, in the open air, was at 13 degrees, 19 below freezing, being then colder than at any time this winter; at four o'clock it was 13 1-4, and kept from that time to rise gradually till nine o'clock, when it was at 19; at ten o'clock at night, it was at 35 degrees, 3 above freezing, so that in about 20 hours, it had risen 22 degrees. On Sunday it was generally at 37.

JAN. 19. About three o'clock in the morning, an alarming fire broke out at the house of Mr. CHILVERS, Surgeon, in Great Marlborough Street. The fire was first discovered by the Watchman; but it had previously consumed the ground apartments, and made its way through the parlour floor; the hall was likewise in flames. Mr. CHILVERS went down stairs at the first alarm, with a view to open the street door for the family to escape that way; but finding it impossible, returned, and providentially the family and himself, escaped over the parapet unhurt. Mr. CHILVERS' house fell in before the engines began to play; and the adjoining house, belonging to a Mrs. Kennet, was likewise on fire, and was burnt to the ground.

Same day—About half past five o'clock, a terrible fire broke out in the large range of warehouses, chiefly used as a depot for coffee and cotton, belonging to Mr. PEGG, in Thames

Christ. Obsrv. No. 1.

Street, the corner of Dowgate-hill. The whole inside of these extensive buildings was burnt, together with all the produce in them, which cannot yet be estimated.

JAN. 20. A waggon, containing fifteen hundred pieces of India handkerchiefs, together with one hundred tubs of Holland's gin, was seized by some Excise Officers on the Whitechapel Road. It appears the goods were brought from the coast of Essex on the preceding night, and the Smugglers had chosen the middle of the day to arrive in town, as the most likely to escape suspicion. The loss occasioned to the Smugglers by this seizure, will amount to upwards of 3000*l*.

JAN. 20. The Special Commission sat this morning for the trial of Governor WALL, charged with the murder of BENJAMIN ARMSTRONG, Serjeant in the African Corps, by causing him to be flogged with a cord on the 10th of July, 1782, of which flogging he languished for several days, and then died.

The Court was opened a little before ten o'clock, when the prisoner, JOSEPH WALL, was put to the bar and arraigned. He pleaded, Not Guilty.

LORD CHIEF BARON MACDONALD, Mr. JUSTICE ROOKE, and Mr. JUSTICE LAWRENCE, presided on the Bench.

MR. ATTORNEY-GENERAL stated the case for the prosecution. He observed, that the prisoner at the bar was formerly Governor of Goree, on the coast of Africa, and stood charged with the heinous crime of murder. The unfortunate person who had met with his death, in consequence of the extreme rigour which the prisoner had exercised towards him, was a Serjeant in the African corps, stationed at Goree, in the month of July, 1782. He had for some offence been sentenced to receive eight hundred lashes with a cord, and this had been by order of the Governor, without bringing the man before a Court-Martial, which was the regular mode of proceeding in cases of mutiny, or disobedience of orders. There were two species of Courts-Martial, Regimental and Regular. Neither of these had been instituted, nor was there the least shadow of a trial; no charge had been notified to the unfortunate man, and therein the prisoner had been guilty of a direct violation of duty. The question for the Jury to consider was, whether the death of the unhappy man was occasioned by the orders of the prisoner: the prisoner therefore was bound to shew the existence of a crime which called for immediate punishment. He must also give a substantial reason why he withdrew himself from the proceedings which were had against him in the beginning of the year 1784; if he was innocent of the crime laid to his charge, then was the most proper time for him to take his trial, when the officers, who he now alleged were living, and whose testimony would have corroborated his own.

The evidence was exceedingly contradictory, and the trial occupied the whole of the day.

Mr. Forbes, General Mackenzie, Rev. Mr. Clarke, &c. gave the prisoner an excellent character.

See our Obituary for this month, for an affecting circumstance that occurred during the trial.

The CHIEF BARON having summed up the evidence, said, that he could give little assistance to the Jury in elucidating testimony so positive and so contradictory. Falsehood must be on one side or the other, he would leave it entirely to their own good sense to judge on which. The questions for them to decide were, those that the Attorney General had stated at the outset. His Lordship then went through the statement and distinctions, of the Attorney General, explaining them in a most masterly manner, and concluded with the usual recommendation, to lean to the side of mercy in case of doubt.

The Jury retired, and after a deliberation of about half an hour, brought in their verdict—*Guilty.*

Mr. Wall is six feet four inches high, and of a genteel appearance. He behaved with great steadiness and composure during his long and painful trial, which lasted from nine in the morning until eleven at night. He is 65 years of age, but does not look so old.

After being twice respite, his execution took place on the 28th instant, particulars of which will be given next month.

BERKSHIRE.

READING.—On Sunday, DEC. 27, the day previous to the annual bull-baiting at Wokingham, Dr. Barry, of this place, preached a sermon in the church of that town, professedly on the subject. The Doctor displayed the disgraceful enormities of that custom, and earnestly conjured both the magistrates and the people, by their exertions to discontinue so barbarous a practice.

It is a remarkable circumstance that by the register of burials belonging to the parish of St. Mary in Reading, there appear no funerals in the months of March and July of 1801, and only one in the month of October; as well as that the funerals of that parish in the whole year have not amounted, by above one-third, to the general average, which is about ninety, one year with another, whereas by the register the funerals of 1801 appear to have been under sixty.

His Serene Highness the Margrave of Anspach, gave to the poor of the parish of Benham, a fat bullock, and 100 loaves of bread.

The Rev. W. Fennell, of Watford, near Newbury, was awakened about two o'clock, by his chamber being filled with smoke; when, instantly rising, he found the house in flames. He took his wife in his arms, who was almost motionless with fright; and descended the stairs, that were already on fire. The nursery maid, who slept in the next room, being alarmed, followed him with his youngest boy, about five months old; but the flames were so rapid as to prevent him saving his eldest child, a fine girl near seven years of age; who, with the mother of Mrs. Fennell, upwards of eighty

years of age, perished; while the unhappy parents were spectators, without being able to render any assistance, or save an article of property.

As provisions of all kinds, particularly animal food, are at such an exorbitant price, every likely mode to remove the evil should be adopted; and from the following remarkable instance of fecundity, the increased breed of hogs will certainly produce a good effect.—Mr. SMITH, a baker, at Easthamstead, has a sow, which on Jan. 29th last, farrowed 15 pigs, on June 15th, 20, and on Nov. 25th, 22; in the whole 57 pigs, in the space of 45 weeks, 26 pigs from the two first litters were brought to maturity. The sow is now in good order, and 14 pigs (that were preserved) in a fine and thriving condition.

CAMBRIDGESHIRE.

Lord EUSTON and Mr. PITTS, accompanied by the Bishop of LINCOLN, lately visited this University; and an elegant entertainment was given to them by the members of Trinity-College.

The Cambridge Chronicle states, that an epidemic fever rages in many parts of that county, and has in several instances, proved fatal. It recommends, what has been often mentioned, the administering of yeast or barm to those afflicted; which is a cheap and infallible remedy in all putrid cases. A table spoonful given every two hours, or oftener, in a little beer, water, or any liquid, will give speedy relief.

DEVONSHIRE.

A society is formed at Exeter, for the purchase of sheep, &c. which purchases, after defraying all incidental charges, are retailed to the members. Ten sheep were killed that had been fattened with much care, and more than ordinary cost; yet the expense to the subscribers was only 5 1-2d. per pound, being nearly 3d. per pound below the current price of the market.

Wednesday night, JAN. 6, near Woodyatts, the Exeter mail-coach was overturned, by the snow having fallen deep and drifted into a pit. The guard and passengers escaped unhurt, but the coachman was kicked by a horse and nearly suffocated, and obliged to be left at the inn. The guard took one of the horses to forward the mail to Salisbury; but the snow falling fast, he could not see the road, and lost his way on the Downs, until a coach coming up with lamps, he made for it, and with it arrived at Salisbury.

THE NEW MONSTER.—Instances of depravity have recently occurred at Exeter, at which human nature revolts, and principally directed towards defenceless females. As a girl about fifteen was passing a lane a few evenings since, she was pushed against by two young men genteely dressed, one of whom wounded her in the arm. Having reached the house of a relation, she fainted through the loss of blood; a surgeon was called in, who, after dressing the wound, declared it was made with a lancet. The poor girl's recovery is doubtful. Many instances of a similar nature occurred

last week. A reward of 50*l.* has been offered by the Mayor on conviction of any concerned in these diabolical practices.

HAMPSHIRE.

PORTSMOUTH, JAN. 6. A court martial was held on board the *Gladiator*, in the above harbour, for the trial of the mutineers, late of his Majesty's ship *Temeraire*.

The following officers were appointed members of the Court:—

Vice-Admiral Sir ANDREW MITCHELL, President;

Vice-Admiral Pole,
Rear-Admiral Collingwood,
Rear-Admiral Holloway,
Rear-Admiral Campbell,
Captain Bertie,
Captain Grindall,
Captain Sir E. Nagle,
Captain Wells,
Captain Jones,
Captain Osborn,
Captain Gould.

The following seamen were then brought in and put on their trial:—*John Mayfield*, late captain of the forecastle; *James Ward*, belonging to ditto; *James Chesterman*, ditto; *John Fitzgerald*, captain of the foretop; *Thomas Cross*, belonging to ditto; *James Lockier*, belonging to the main-top; *John Cummins*, ditto; *Christopher White*, ditto; *William Hillier*, belonging to the foretop; *James Collins*, the ship's butcher; *John Daly*; *Joseph Rowland*, a carpenter; *Thomas Jones*, and *William Cooke*.

The charges against them were—

First—Making, or endeavouring to make, mutinous assemblies.

Second—Uttering seditious expressions; and for concealing traitorous and seditious words spoken, and tending to the hinderance of his Majesty's service, and not revealing the same to their commanding officer.

Third—Being present at such mutiny and sedition, and not using their utmost endeavours to suppress the same, between the 1st and 11th Day of December, 1801.

JAN. 8. At nine o'clock, the signal for punishment was made on board his Majesty's ship *Acasto*, of 38 guns, Captain FELLOWES, at Spithead, and a flag hoisted for a boat from each ship to attend the execution of *Thomas Drokin*, a marine, who was tried on the 4th inst. and found guilty of making use of mutinous expressions, and throwing a quart bottle at the head of a corporal of marines.

The court martial on the mutineers, having sat three days, again assembled at nine o'clock on Saturday morning, when the Prisoners were called upon for their defence, but they stated by their counsel, that they were not completely prepared, they were indulged by the court with a further adjournment till twelve o'clock, when they severally delivered their defences in writing, which were read by the Judge Advocate. Witnesses were then called and examined on the part of the prisoners, and the court adjourned until nine on Monday 11th, when the following seamen were found guilty, and received sentence of death: *John May-*

field, *James Ward*, *James Chesterman*, *John Fitzgerald*, *Thomas Cross*, *James Lockier*, *John Cummins*, *William Hillier*, *James Collins*, *John Daly*, *Joseph Rowland*, *Thomas Jones*, and *William Cooke*. *Christopher White* was sentenced to receive 200 lashes.

JAN. 15. This morning the yellow flags, the usual signals for punishment, were hoisted on board the *Temeraire*, *Formidable*, and *Majestic*, and the following prisoners, convicted by a court martial of mutiny, and sentenced to die, were brought out to suffer death; *Chesterman*, *Collins*, *Hillier*, and *Fitzgerald*, on board the *Temeraire*; *Ward*, on board the *Majestic*, and *Mayfield*, on board the *Formidable*. They appeared at the platform erected at the bows of the respective ships, deporting themselves with that apparent contrition and resignation which became them at a moment so awful. Their conduct during the whole period of their confinement had evinced the most perfect resignation to their fate, and consciousness that their offence had merited it, they availed themselves of the assistance of the Rev. Mr. JONES, chaplain of the *Temeraire*. The manner in which they applied for his pious offices in their behalf will best shew the state of their minds, their humility and the calm composure with which they anticipated the dreadful hour. Their application was by letter, and in the following terms:—

“ *Gladiator*, Jan. 7, 1802.

“ Dear Sir,

“ We take the liberty of thus humbly begging you, in the name of the Lord our God, to attend us, and administer unto us poor and miserable sinners the word of our blessed Redeemer; as the state we are now in is of the most serious nature, our bodies not only being in danger, but our unprepared souls; therefore we humbly implore your assistance on this unfortunate occasion. Do pray not delay, as our time is now exceedingly precious; we therefore conclude, humbly begging your compliance,

“ Yours, with humility,

“ UNHAPPY TEMERAIRE.”

“ To the Rev. Mr. JONES.

“ His Majesty's ship *Temeraire*.

“ REV. SIR,

“ We are now ready to hear you open to us those treasures of wisdom, in whose divine Author we desire to place our supreme confidence, and in whose service we wish to be found.”

When they came upon the platform a paper was presented by one of them in the name of himself and his unhappy comrades, which was read aloud to the ship's company. It was as follows:

“ Remember your duty to God, and for his sake to your King and Country. You must be sensible what was the chief cause that brought on the fatal consequences which now end so unhappily for us, and with so much remorse to you, if you rightly consider how much you have contributed by your support and countenance to bring us to this untimely end.

"We refused to put that trust and confidence in the wisdom of our rulers, which is due to them from all good subjects; they watch for the welfare of us all: and how dared we then prefer our own selfish pleasures and interest to what they saw necessary for the public good! How could we find it in our hearts to forfeit all the praises and the honours which our country had so gratefully bestowed upon her naval heroes, who have so bravely fought for her!"

"How could we so foolishly suffer our impatience to get the better of us, as for the sake of a few months longer service, to sacrifice all the blessings of Peace we had been toiling for these nine long years.

"Oh! that we had made these reflections sooner ourselves! But our lot is cast—our course in this world is finished. Make good use of what remains of your's. It cannot be long before we must all meet again before the judgment seat of that God whom we have offended; but who, we trust, has seen and accepted our unsigned repentance, and will forgive us, as we do truly and freely forgive all those who have any wise offended or injured us. Prepare yourselves also dear countrymen, for this forgiveness, that when we meet in the world to come we may not meet in everlasting misery.

"Pray for us—We heartily pray for you. Amen."

After continuing a short time in prayer, a gun was fired as the fatal signal of death, and the wretched men were launched into eternity.

In consequence of an order received on Wednesday from the Admiralty by the Commander in Chief at Portsmouth, a court martial was held on Thursday morning, on board his Majesty's ship *Gladiator*, to try *William Allen, Edward Taylor, George Cummin, George Dixon, James Riley, and Thomas Simmonds*, seamen, belonging to his Majesty's ship *Temeraire*, on charges of mutiny, &c. similar to those exhibited against the other prisoners, all of whom were convicted. Five were sentenced to die.

JAN. 19. The yellow flag was hoisted at eight o'clock this morning on board the *Temeraire*, as a signal for execution, and about nine a gun was fired for the assembling of the boats of the different ships lying at Spithead. At ten o'clock, *Allen, Taylor, Riley, and Simmonds*, appeared on the quarter-deck of the *Temeraire*, where they remained a short time, praying in the most fervent manner, and about half-past ten they were launched into eternity. *Dixon* was executed on board the *Formidable* nearly at the same time; he behaved in the most penitent manner, and acknowledged the justness of his sentence, but strongly denied ever having the least intention of committing murder.

HEREFORDSHIRE.

Many gentlemen in this and the neighbouring counties, desirous, of restoring Ross School to the advantages it once enjoyed, have entered into a subscription, which is to be applied to the building a school-room, or in any other way that may be thought more beneficial.

The amount of the sums already contributed is between 300*l* and 400*l*.

KENT.

MAIDSTONE, DEC. 29. The incessant fall of rain last Thursday night and the whole of Friday produced such a flood in the Medway as for thirty years back has not been remembered. So sudden a rise of the water would not allow time to remove many articles then lying on the quays and banks of the river above and below this town, but caused them to be entirely swept away by the current, and the loss sustained by individuals is, at present, incalculable.

An unusual circumstance was observed to take place, which was considered as portentive of a hard winter or a great fall of snow.—A flock of larks, covering to a very great depth, an extent of ground three quarters of a mile in breadth, and two miles in length, and so crowded as to represent an immense curtain, passed over the western coast of Kent, in a direct line for the Continent. A similar instance occurred the beginning of the last hard winter we had which is the only similar instance remembered. The lark is not in general considered a migratory bird.

NORFOLK.

MR. BULWER, of Norfolk, has announced his resolution to sub-divide his farms, as fast as his leases fall in. He will not let more than two hundred acres to any tenant, nor suffer any one to farm other land. This example will, it is to be hoped, be generally followed. It does Mr. BULWER much honour, as a public-spirited man. He is himself a very good farmer.

OXFORDSHIRE.

Some of the waste and common lands about Whitchurch, which were lately inclosed, are now letting at fifty shillings an acre.—Whatever may be the immediate consequence, the circumstance, must prove ultimately beneficial to the community, by inducing a general inclosure of waste and common lands.

SUSSEX.

The Earl of MAMESBURY has behaved with great liberality towards his tenants at Christ-church, near Winchester. A few years since his Lordship gave them all the choice of renting their tithes upon paying a corn rental, agreeable to the average price of wheat. Almost every gentleman and farmer embraced the proposal. At the time they entered into the agreement, wheat was about 12*l*. per load; the advance since that time, beyond all reasonable calculation, has increased the average price to near 18*s.* per bushel. His Lordship, unwilling that his tenants should be injured by so unforeseen a circumstance, at once proposed to remit them one fourth of his demand.

WARWICKSHIRE.

An accomplice has made a discovery of the engraving of a large quantity of Counterfeit Bank Notes at Birmingham, whither the Bank Solicitor, with proper officers have been sent to apprehend the offenders.

YORKSHIRE.

Scarborough Life Boats.—The admirable ul-

lity of this invention is now so well established, that it would be consoling to humanity, and highly creditable to the national character, were one of them stationed in every port of the united kingdom, where it might be found convenient or useful.

V. OBITUARY.

* * * This Obituary will be of a select nature, and will record the deaths of only pious, remarkable, or public persons, or sudden deaths, &c. Authentic communications are requested.

AGED 110 years, in the island of Stroma, in the north of Scotland, Mr. FRANCIS TAIT. He was, in the opinion of those who knew him, one of the most learned men in Scotland. He was also a poet: and although his extreme modesty, and that poverty which is so frequently the attendant on true genius, have hitherto deprived the world of his literary labours, yet we hear that a volume of original Poems; a poetic translation of a very scarce Greek author; and several other interesting productions of Mr. Tait, are speedily to be published.

Aged 107, Mrs. MARGARET NICHOLAS, at the Rosset, near Chester. She enjoyed a good state of health till within a few days of her death.

Aged upwards of 102, at Stareton, MARY CROSS. She retained the use of her faculties till Christmas-day last.

Aged 101, at Dumfries, AGNES FINDLAY.

Aged upwards of 100, at Horinger, near Bury, Mrs. NORRIS.

Aged 100, at Oxford, Mrs. CANTWELL.

Aged upwards of 89, at Kensington House, Haverfordwest, the Right Honourable LORD KENSINGTON, member of parliament for that town many years, and father of the House of Commons, of which he had been a member in the last nine parliaments.

Aged upwards of 88, at his seat, Annabella, near Barlow, in Ireland, Sir JOSEPH HOARE, Baronet, one of the oldest members of the Irish Parliament, being one of its representatives for sixty years.

As Saint David's, in the 87th year of his age, the Reverend DELABERE PRITCHETT, fifty-seven years sub-chapter of the cathedral church, and forty-nine years parish priest.

Mrs. CHAPONE at Hadley, in the 75th year of her age. The literary world is much indebted to her for many valuable works on education, as well as many elegant pieces of poetry.

Of a decline, at Kenegie, near Penzance, in his 48th year, the Right Honourable LORD RODNEY. His lordship has left a family of twelve children.

The Reverend ARTHUR O'LEARY, in the 73d year of his age, at his lodgings, in Great Portland Street. This divine was of the Romish persuasion, a native of the city of Cork, a Dominican friar, and preached in the Friary in his native city for a number of years. His health during the last twelve months was considerably on the decline; his complaint baffled the skill of the faculty; and he was at length ordered to the south of France. Lord Pelham

JAN. 21. The fall of snow between Greta-bridge and Ferrybridge, was so heavy, that coaches could not travel, and the mail was carried on horseback.

having granted Mr. O'Leary, and his friend Mr. Myrath, passports, he visited Paris, where the physicians pronounced his disorder a liver complaint; in consequence of which he returned to London, seemingly in much better health than when he departed; but shortly after, he complained that he felt himself indisposed, and about noon he expired without a groan.

At his country mansion, Castle Jordan, in the county of Meath, Sir DUKE GIFFARD, one of the most ancient baronets of Ireland, and also a baronet of England.

His Serene Highness the Hereditary PRINCE OF BADEN, father of her majesty the Empress of Russia, the Queen of Sweden, and the Electress of Bavaria. He was overturned in his carriage at Arboga, fifteen leagues from Stockholm, and died the next day in consequence of the fall.

At Ipswich, Mrs. NORMAN, who possessed a memory so remarkably retentive, that she was not only enabled to recapitulate a sermon after having heard it; but, in repeated instances, was so extremely accurate, as to be nearly verbatim with the preacher.

Mr. THOMAS THOMSON, farmer, of Low Heaton, near Newcastle. Though blind from his infancy, he was allowed to be one of the best judges of cattle in that neighbourhood; and, amongst other singular performances, has been known to make a wheelbarrow complete.

At Southampton, BENNET LANGTON, Esquire, of Langton, near Spilsby, Lincolnshire, aged 65 years. Mr. Langton was the intimate friend of Dr. Johnson, Mr. Burke, and other eminent characters, to the former of which great men he discharged the friendly office of executor. He was professor of ancient literature in the Royal Academy.

At Buckland, aged 38, the Reverend JAMES HURDIS, D. D. of Magdalen College, Oxford, and professor of poetry in that university.

At his house in Basinghall Street, aged 76, Deputy GABRIEL LEEKEY. He was upwards of fifty-three years an inhabitant, and for thirty-seven years was one of the common council for the ward of Bassishaw, and (by seniority) father of the court of common council. For several years he presided as chairman to the honourable court of sewers in the city of London, to which situation he devoted much of his time and attention.

At his house in Albermarle Street, JOHN RUSH, Esquire, surgeon, inspector general of the army. His death was occasioned by an obstruction which settled on the kidneys, and

introduced a mortification in the bowels. Mr. Rush stood very high in the opinion of the world as a professional man. During the American war he accompanied the guards to that continent; and having peculiarly recommended himself to the army by his humanity, attention, and address, was induced, at the close of the war, to commence practice in London; and for the last eighteen years had been uniformly rising to the first eminence, by which he acquired a handsome independence: he did this without exciting the envy of his professional brethren; for no man could be more liberal in his practice. Whenever a case of peculiar difficulty, requiring a nice and skilful operation, occurred, he was always the first to recommend that Mr. Lynn, Mr. Cline, or some other of the more experienced operators, should be called in; and the former of these gentlemen most frequently attended him on these occasions.

At the dinner given by Talleyrand to the principal notables, on the 29th December on his arrival at Lyons, the archbishop of Milan, aged 82 years, in good health and spirits, sat on his right. Soon after he sat down, he turned to Talleyrand to speak to him, and at that very moment he fell dead in his chair. Mascatti, a celebrated physician, who was at table, attempted in vain to recover him; his heart had ceased to beat. The Archbishop of Milan had come specially to Lyons to see the Chief Consul, whom he had known in his first campaign in Italy, and with whom he had ever since been on the best terms.

Mrs. MOREAU, widow of Simeon Moreau, Esq. late master of the ceremonies at Cheltenham. By some accident her clothes caught fire, and before assistance was procured, she was so dreadfully burnt, that she died in the greatest agonies, after lingering some time.

A melancholy event happened near Plympton; as the parish clerk, an aged man, was going after dark through Ridgway, he ran against a horse tied to a door, and, endeavouring to avoid the animal, was kicked so violently as to occasion his death. R. Bogen, Esq. coroner for Plympton, took an inquest on the body, and the jury found a verdict of accidental death by the kick of a horse.—The horse was forfeited as a deodand to the mayor and commonality of Plympton, as lords of the manor of that borough.

Three sailors, near Plymouth, got possession of a keg of brandy, containing four gallons and a half; the greater part of which they had drank, when, shocking to relate: they were all three found dead, by some person passing by, apparently just after the fatal business had been finished.—The coroner's inquest found a verdict—Died of excessive drinking.

As Mr. Patchell's waggon was on its return from Oxford to Murcot, loaded with barrels of beer, it was overturned in a stone quarry; one of the casks fell on the carter, crushed his head, and killed him on the spot. An inquisition was taken at Headington, by Mr. Ma-

cey, on view of the body, when the jury found the barrel and beer deodand

A most unhappy circumstance happened near Brent, about fifteen miles from Plymouth. At a Christmas feast of some respectable farmers' daughters and their friends, a young man, in sport, presented at a young woman, a farmer's daughter, a piece, left by accident in the entry of the farm-house, which was unfortunately loaded. The contents lodged in her thigh, and she languished several days and expired. To add to the distress of her lover, one of the party, she was to have been married in a few days; he is inconsolable at her loss.

Was found dead, in a kneeling posture, in his chamber in the Butcher-row, Exeter, one CRISP, a tanner: he came home in the evening in health, drank half a pint of beer, and went up stairs; his exit appears to have been instantaneous, probably from a seizure in his brain, as both his hands were fixed on his head when discovered.

Mr. Clarke, one of those wounded at the Pont Tournant, on the festival of Brumaire 18 (Nov 9,) died at the hotel d'Angleterre in consequence of that accident: his body was sent off this day for Calais, where it will be embarked for England, according to his last wishes, by which he manifested a desire of being interred in his own country. He was 27 years of age: his lady is 21.

December 21, about twelve o'clock at night, as a gentleman was passing through Church-yard Alley, in Fetter-lane, he was observed by a woman on the spot to make a sudden stop, and after staggering a short way, to fall on the ground. On going to his assistance, it was thought from the distortion of his features, that he was in a fit of apoplexy, but on waiting some time, and finding that he still remained in a state of insensibility, further help was procured, and it was deemed necessary to take him in a coach to St. Andrew's watch-house, where he remained till about seven o'clock on Tuesday morning, and from thence conveyed to the workhouse, in Shoe-lane, where his pockets were searched, in hopes that some papers might be found about him, to lead to a discovery of his name and place of abode, but not the least circumstance appeared to trace him. It was then thought necessary to send for the overseers of the parish, in order, that proper assistance might be rendered him, who procuring him every necessary attention that humanity could suggest, or the situation of the house would afford, there not being the least doubt of his being a person of respectability, having a gold watch in his pocket, a pair of gold sleeve-buttons, &c. and his appearance in every other respect indicated the gentleman. On his boots being drawn off, that he might be put to bed, it was observed that the name of Captain TURNER was written in the inside of one of them: this circumstance coming to the knowledge of a person in the employ of Mr. Whittingham, printer, in Dean-street, Fetter-lane, he said he recollects a gentleman of that name and description, who had written a book about two

years ago, entitled 'Turner's Embassy to Thibet,' and that he then lived in St. James's Place. Application was directly made there, when this information proved correct, as his man-servant had been long in suspense waiting the return of his master, who is a gentleman of great property and connections. His country seat is in Gloucestershire, where he has a valuable estate, and likewise considerable property in the East Indies.—One of his sisters is married to an alderman of Gloucester, and another to J. White, D. D. professor of Arabic in the university of Oxford. Captain Turner had been in the service of the East India Company in the late war in India, where he distinguished himself at the siege of Serin-gatam, and had likewise the honour to be appointed on the embassy to Tippoo Saib, where he not only acquired fame and profit, but established himself in the opinion of the Company as a person of superior talent, who appointed him at the head of an embassy to Thibet, which furnished him with the materi-

als for compiling the work above alluded to, and, as a mark of their approbation and esteem, voted him 500 guineas. During his stay in India, he amassed a large property. He lingered till Saturday, Jan. 2, when he died, not having been removed from the work-house, as this, it was feared would be dangerous; but was attended to the last by two eminent physicians.

January 20. a melancholy circumstance happened in the Old Bailey, on the trial of Governor Wall. Major WINTER, who resided at Woolwich, coming to speak in favour of the Govenor, in getting out of the coach, dropped down, and instantly expired. Mr. James Dixon coming past at the time, recognised the gentleman, and had the body conveyed to the Rose public house. He instantly despatched a proper person to the Major's family. The Major was in the artillery, and brother-in-law to Mr. Dudman, an eminent ship-builder at Deptford, and has left a family of ten children.

TO CORRESPONDENTS.

INTENDED FOR OUR NEXT:—G. S. F. on the *Hebrew and Samaritan Chronology*; the same on the *Hindoo Avatars*.—Philebraeus on the *Targums*—Veridicus on *Subscription to Articles of Religion*—Z's Extracts from the *Letters of a poor Flax Dresser*.—Farther Extracts from the *Common Place Book of a Country Clergyman*.—Vimand's very useful *Essay on the Dry Rot in Buildings*, &c. &c.

TO BE ADMITTED:—A North Riding Clergyman on the *Illustration of Scripture History, from some ancient Remains; the same on Tattooing, the Arch of Titus, &c*—S. P. on the *Love of Praise*—M. I. H. on *Ecclesiastes vii. 16, 17*—An *Essay on Subscription to Creeds and Confessions*.—Q. F's *Resolutions*—Remarks upon the *Distinction between a true and false Zeal*.—W. R. on *Methodism*, with the *Original Letters of Mr. Adam and Mr. Walker*.—C. F's.—*Clerical Lucubrations*.

UNDER CONSIDERATION:—S. P. on the *Fall and Redemption of Man*.—W. G. on the *Love of God*—Parochialis Pastor on *Public Worship*—Remarks upon the *Propriety of a National Church*.—Thoughts upon the *Use of Sponsors in Baptism*.—E. S. on *Justification before God*; the same on the *Question, Whether a Woman may pray and teach in public Assemblies*; the same on *Offences of the Tongue*; the same on the *Importance of the Ministerial Office*; the same on the *Nature and Sinfulness of Schism*—V. H. on *1 Cor. ix. 9*.—The *Improvement of the Incident mentioned in the Spectator*.

We fear that the communications of X and S. T. would not sufficiently interest our Readers.—The same may be said of Bishop Hall on *Zacharias and the Angel*; the *Contemplations* of that admirable author being so universally known.—The *verses on the Peace*, and those by I. D. fall far short of our standard of poetry.—The *Elegy by Juvenis* is in smooth and easy verse; but it wants that genius and originality which we wish, if possible, to find in every copy of verses we admit.

A North Riding Clergyman would oblige us by giving us an opportunity of addressing a letter to him upon the subject of his last communication.—We thank Philebraeus for his offer; he will see above that we mean to admit his *Account of the Targums*; but we think his proposal respecting them would be too extensive for our plan; nor would it, as it seems to us, be sufficiently interesting. Perhaps he may favour us with some selections from the parts that are really curious. His offer respecting the *Tracts of the Mishua* we thankfully embrace, so far as respects the most curious and interesting of its tracts; as that Work is but little known, notwithstanding the elegant edition of it by Surenhusius.

We beg our Correspondents always to adopt some signatures, unless they give us their names, and wish them to appear.